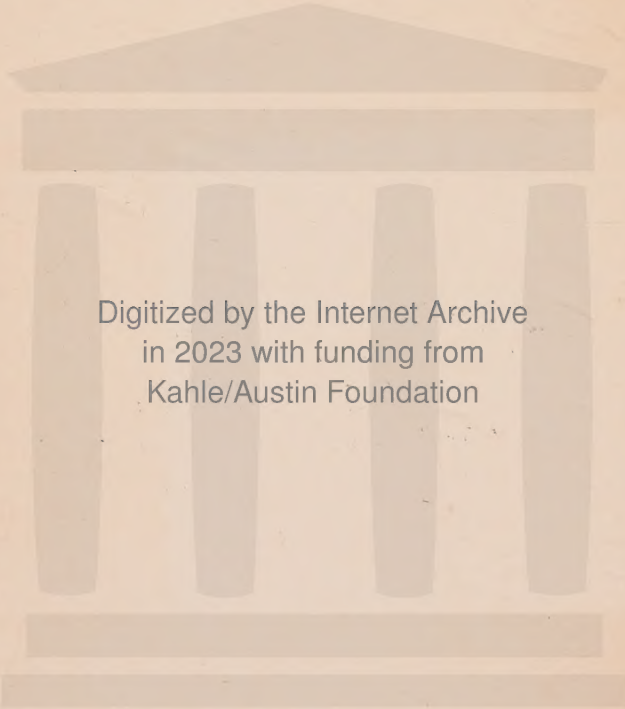


OUT of DOORS
WITH GOD

OLIVER



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OUT OF DOORS WITH GOD

BY

GEORGE F. OLIVER, D. D.
and others

Author and Editor of

"A Peculiar People," "Soul Winners' Secrets," "Our Lay-
Office Bearers," "Divine Paths," etc.



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WORDS OF INTRODUCTION.

This book is the concentrated extract of several camp meetings held during the season of 1908, hence the title: "OUT OF DOORS WITH GOD."

The contents are designed to furnish the cream of good things from many camp meeting workers, well known in evangelistic circles. The truths of these extracts and quotations, like the barley loaves of the miracle, were signally blessed and owned of God as they were handed out to the multitude. The index on another page will furnish the key to authors' names, only the initials of which are attached to the various articles. The names of the authors of prayers and testimonies are omitted.

The book is not intended to advertise any particular meeting, or exalt any preacher or worker to the exclusion of others equally useful. The reports are chiefly stenographic records, taken at Sebring, Ohio, Mt. Vernon, Ohio, Eaton Rapids, Mich., and Normal, Ill. All of these camps are for the promotion of Bible holiness and the conversion of sinners, and are known to belong to a class

of meetings where evangelism is seen in its most fruitful and intense forms.

A special interest will gather about the themes presented in the pages of this volume when it is remembered that hundreds of souls sought and found pardon and perfect love as a result of the services represented by these appeals and extracts. That they are fragmentary, and hence unsatisfactory to many, is only one-half the embarrassment of the editor in arranging them from a much larger amount of matter. Although the discourses appear in the unvarnished form of extemporaneous speech, there is wanting the unction, glow and personal glory attending the anointed ministry and the Spirit-moved congregation of select and prayerful people. Telling incidents and facts, exhortations, and personalities cannot be included. No writer can put a Camp Meeting on paper. You can no more reproduce it in print than you can bottle the ocean or duplicate on canvas the glory of an ideal sunset. You must tent in these groves of prayer, and wait in the temples of nature, as did the select Apostles on the Mount of Transfiguration, before the full meaning of the vision is known, or the real presence of the glory cloud is felt.

If these faint echoes of Camp Meeting preaching

shall beget a hunger for wider interest in soul-saving work at our out-door gatherings, their mission will be accomplished in part. Happier still will editor and publishers feel if they learn that souls have been brought to Christ and into Beulah shelter through the precious truth outlined in these brief pages.

G. F. OLIVER.

OCTOBER, 1908.

*

INDEX OF AUTHORS.

L. H. B.—L. H. Baker.

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CHAPTER I.

SPIRITUAL JOY.

In the kingdom of grace, circumstance is no bar to blessing. Paul wrote his most ecstatic epistle from his prison home. He has been called the "pendulum between prayer and praise." Joy is full grown peace, and is the legacy of Christ to all His disciples. God's children have a right to be happy. Holy joy is their legal inheritance. Coleridge says that the letter to the Ephesians is the "divinest composition of man." The key text to the whole epistle is in the fifth chapter, and eighteenth verse: "Be not drunk with wine, wherein is excess, but be filled with the Spirit." Here is the antidote and cure of all false pleasure, and the secret of divine gladness. Worldly joy is counterfeit; but divine joy is heaven's pure gold. Worldly enjoyment is a murky pool or cistern, from which the Ephesians had often drank. Now they have come to the fountain spring of heavenly blessing. They had been rescued from the lowest depths of sin, they had tasted the higher joy of

Christian grace. In their initial Christian life they had received "forgiveness of sins;" they had been "quickenened who were dead in trespasses and sins;" they had received a measure of joy by the Spirit. Paul would have them know the fullness of joy; hence his counsel, "Be filled with the Spirit."

Wine is a type of the world's best stimulant, and also its most comforting narcotic. The effects of spiritual joy by the Holy Ghost are seen in contrast with drunkenness. One mark of the drunkard is a shameless boldness; he is careless of self, he is confident he can do all things. In contrast, he who is drunk with the Holy Spirit enjoys a holy boldness and Christian courage which fits him for every task. Today the fight for moral reform is waged in the whole world. The contest between spirituality and ritualism was never so closely drawn. Every sanctified believer is summoned to the front of the battle. The fullness of the Spirit, alone, can keep us brave and make us victors.

He who is drunk with wine is hilarious. The stimulant of strong drink drowns grief; it paints rainbows on the clouds, and fills the heaven with hope. Excessive drink may produce stupidity, beget sleep and a beastly rest. In happy contrast with such Satanical excitement and consolation,

is the fullness of the promised Comforter. ' "These things have I written unto you," said the Savior, "that your joy might be full." The stimulant of the grace of full salvation is God's sweet substitute for all spurious pleasure. Pentecostal joy is the crown of all legitimate human joy. "These things have I spoken unto you that my joy may be in you, and that your joy may be made full" (John 15:11). Spiritual joy does not displace natural joy, but crowns and enlarges it.

The man who is full of wine is a generous soul, though his generosity is of a reckless and selfish order; he gives joyfully and without stint; he spends and often wastes his money, but no one calls him stingy. The fullness of the Spirit takes all the shirking and shrinking out of Christian giving. Gladly did the primitive Christian Church bring the "prices of the things that were sold, and laid them down at the Apostles' feet, and distribution was made unto every man according as he had need." When all Christians shall be lifted to this standard, collections will prove a luxury, and the treasury of God's house will overflow.

One mark of a holy Christian is happy carelessness. He is careful for nothing; his burden is gone; his fear is turned to singing; his regrets are

changed to praise; his clouds are rifted by sunbeams; his very tunnels are lighted with electric fires; and he is rich in the possession of all things. The counterfeit of this holy joy is seen in the spirit of the drunkard; he, too, forgets the past, and is not afraid of the future. He is drugged; but he is drugged and deceived. His happiness will be turned to headache, his joy will give way to remorse; last night's revelry will be forgotten in the self-reproach of tomorrow. The devil has deceived his victim; he has filled his purse with counterfeit coin; he has blasted his hopes and ruined his soul. Not so the man who is filled with the Spirit,—drunk with the wine of gladness, his banquet abides forever. He is rich in the coin of heaven, and no regret will spoil his pleasure. His sorrow and sighing have fled forever. He has learned the secret, "Rejoice evermore, pray without ceasing, and in everything give thanks."

Again, drunkenness is strangely persuasive in its manner. The drunkard will buttonhole his chum and entice him into the den of vice and shame, persist until he prevails, and that in the face of every penalty over crime. In great contrast with this the Christian, filled with the Spirit, is clothed with a joyous persuasiveness; he becomes a winner of souls be-

cause he is happy in his methods of entreaty, as well as faithful in counsel. He gives himself enthusiastically to induce other souls into holiness, and to prevent their progress in sin. In this he finds supreme joy. For this joy he, like his Master, endures the cross, despises the shame. Only he who is filled with the Spirit can be a joyous worker; this alone will prevent weariness in well doing or doubt in discouragement.

Neither counterfeit, that is, sinful pleasure, nor natural joy can suffice. Talk of a happy Christian life,—the joy of the abiding Comforter alone can produce this result. Joy in its fullness and constancy is the fruit of the Spirit. No man can have the fruit of a tree unless he imports and plants the tree in his garden. Moreover the joy of the Spirit is to be found in every relation of life; the joy of the Lord is the joy of obedience, it is the joy of purity; it is the joy of sacrifice. The Holy Ghost enhances all domestic bliss, prevents friction in the home, carries the burdens of commercial life, and gives a constant foretaste of heaven. The fullness of spiritual joy may not be found without prevailing prayer. This joy grace comes in obedience to the command of Jesus, "Tarry until ye are endued with power from on high." It is not a question of time, but

of intensity of prayer. Pentecost is the result of faith, not of chronology.

If the fullness of the Spirit means the fullness of joy, then there must be an empty heart before the fullness can be enjoyed. When carnal resistance ends, God's richness is bestowed. When the cup is submerged in the spring, the water quickly overflows. There must be a complete consecration before there can be complete enjoyment. All earthly joy looks selfward; the joy of the Lord looks upward. Many disappointed souls cherish their memory of the past in the name of friendship; they think backward, they look selfward, and fancy they are paying tribute to loved ones or doing duty to themselves. But when the Holy Spirit fills the soul and clears the horizon, then the eye of faith looks away from the past and away from self, and finds everlasting delight in the service and will of God.

Years ago the author knew a Christian woman who lost her only boy. She resided in sight of the grave where her lost treasure was buried. She made daily journeys to his resting place. Her heart-break and heart-ache crowded out all her interest in public worship and work; she neglected the church and other means of grace. Time and sympathy could not efface her grief, her burdens grew heavier;

domestic life lost its charm; religion gave her faint hope and little comfort. Her pastor sought to lead her mind from herself to her Saviour. He told her of the promises of Jesus and of the Father; he explained the mission of the Comforter; he prescribed the grace of Pentecost, and urged her to seek a full salvation,—this as an antidote to her sorrow as well as a guarantee of her future happiness. This he pressed as a chief duty to herself and to her remaining household. Happily she accepted the counsel, she sought and found the Holy Spirit in His fullness. Immediately the church with its varied means of grace became attractive, the class-meeting had a charm, the long distance between her home and the sanctuary was shortened, she was always present. Her doleful look was exchanged for a clear, shining face, and her zeal became a surprise to all her friends. She had found the divine joy. She still cherished the memory of her dear one, but Christ filled the heaven of her hope as the sun fills the sky with light. Her sorrow had been dissolved by His grace. “In His presence there is fullness of joy, at His right hand there are pleasures forevermore.”

G. F. O.

CHAPTER II.

PURE LOVE.

There are three pivots in the 12th chapter of Romans. A man's esteem ought to be measured by the extent of his faith in God. Real love must be without dissimulation. "Abhor that which is evil, cleave to that which is good." This is the theme, the central pivot of the chapter. Third, "be not overcome with evil, but overcome evil with good." The first, a pivot of consecration, the second of pure love, the third, of conquest.

You know a big fire by the littleness that is left. So with pentecostal fire. It is not what all you have afterward that you did not have before, but the little that you have left, that determines the visitation of the pentecostal flame.

Pure love is the mark of humility, with regard to obtainments and attainments, in regard to associations and in regard to thoughts and acquisitions.

No matter how gifted you are, you are but one member of the body. We may envy the apostle, the

saint, the preacher, the exhorter, the gifted one, but the most important part of the body is the joints; and perfect love is the hinge that joins the members of the great body. Pride will prevent the humility of perfect love. So selfishness will prevent humility of acquisitions. A pure heart filled with perfect love seeks the kingdom of God and nothing for itself. Love that in honor prefers one another, not her own, is the love we must have.

The church is one great family, one home, a household of faith. There is no place for the pastor who is too busy with secular things of his church and his success to attend to the needs of the souls under his care. We are a whole family in heaven and earth. Heaven is but God's parlor upstairs; some of us are on the ground floor; some in the basement, but we are all one family, and the second floor, God's parlor, does not separate the family.

Pure love in its humility, and pure love in its fellowship are inseparable.

Now consider pure love in its peaceableness.

"If it be possible, as much as lieth in you, live peaceably with all men." We cannot help others by sarcastic words, nor by porcupine quills. If you give away many pieces of your mind, you won't have any peace of mind left.

Without pride, without envy, without unbelief, without resentment, without malice, without coldness of heart, all love must be "without."

"Without" and "let" are the keynotes of pure love. *Let* Jesus into your heart, *let* the Holy Spirit have His way with you, and *let* your love be *without* dissimulation.

Sanctification is a clean heart, full of pure love, and without envy and pride. Don't we all feel and know that we need more of that love? J. H. S.

CHAPTER III.

SANCTIFICATION GOD'S GREAT FORETHOUGHT.

It is a wonderful thing that the Lord is thinking of us. That He has a mind concerning us. God is a living God. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13). Here is the sanctification of the Spirit spoken of. There are many signs of the Holy Spirit. The witness of the Spirit, the guidance of the Spirit, the power of the Spirit, etc. But here is the sanctification of the Spirit. The Holy Spirit is here Himself this morning to make this clear. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." (I Pet. 1:2.)

It is not the work of the Holy Spirit that you are to rest your faith on. You are to rest your faith on the fact of atonement, on the work of the blood, on the finished work of Christ. Because the blood

was shed for your sanctification, because you are believers in the sufficiency and efficiency of the blood for cleansing, therein is your hope. For this the Spirit comes to sanctify. Sanctified because of the blood, by the Spirit, through the truth, on condition of faith. There you have it all in a nut shell. God hath from the beginning chosen you for sanctification. The peace we enjoy here is but a sample of the great revelation that God has for us above.

There are three great epochs to human salvation.

1—Justification, implying adoption and regeneration.

2—Sanctification.

3—Resurrection, and redemption.

There is a great era of salvation that can never be known by us until we are made like Him. Then we shall know as we are known. "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." God's eternity is back of our sanctification. Man's eternity is beyond our sanctification. We are on no branch line. This is a main line, and no matter what coach of this train we are traveling on, if you will make the trip from here, before you get into the eternal glorious salvation you will have to have your ticket punched at the sanctification depot. God hath from the beginning chosen

us to salvation through the sanctification of the Spirit.

The spirit of this text is one of praise. Sanctification is not a "have-to" to my religion. It is a joy. It is not a hard something that I have to go through. It is more of a banquet than a funeral. We are to be clothed in white instead of crepe. But we are bound to give our all to God, because He hath from the beginning chosen us to sanctification through the Spirit. We must get rid of the terrorizing fear of the soul withholding itself from the blessing of sanctification. Start in right now. Thank God for a start. Thank God for being a child of His now. Come to His presence with praise and thanksgiving. Let all that is within me praise His Holy name. It is the masterpiece of God that He took man out of the darkest abyss, bringing him up from the pit and mire, not only to Heaven, but to the likeness of God and to the eternity of God. Separation, purification and inhabitation. There is not a man of us that can consecrate himself wholly to God by his own volition, without the gracious operation of the Holy Ghost. Inhabitation is the result of sanctification. The secret of a holy life is not in accepting the doctrines and ceremonies of the church, but in having the Comforter dwelling as an abiding guest.

J. H. S.

CHAPTER IV.

ETERNAL AND MORE ABUNDANT LIFE.

Do we need eternal Life? We do need it. While we were yet sinners, Christ died for us. It is an awful necessity to have eternal life. The seventy-five people in a coal mine, suffocating with gas, gasping for fresh air, do not need the fresh air so badly as the human race needs eternal life. We need more of the Divine Spirit so that we can help them to see that they need eternal life. The Bible counts the great sin, the unpardonable sin, as unbelief in Jesus. We ought to have such an abundant life that others around us will see that their sins must be covered by the blood of Jesus Christ. How must we obtain this life? People need an awakened conscience. Yes, but that is not enough. There are lots of people dying today in darkness who once thought about taking up the Christian life. There must be more than conscience. It takes something more than just considering it. Bishop Taylor tells of being summoned to the bedside of a dying man, and said, "Have you peace with God? Have you

ever prayed? Do you believe in Christianity?" To all of these the man answered "No." Then, said the Bishop, "Will you accept Jesus Christ now as your Saviour?" and he said, "I will consider it." And in ten minutes he died, considering it. It is not enough to consider, to think of it, we must appropriate salvation to ourselves. God does not need to have us fuss much to get it. The Holy Spirit will make you feel the need. Then do the things God tells you to do, and you will have eternal life. That is not a hard road to follow, surely. But have you the more abundant life? The one that sanctifies you, that overflows your soul, that takes you out to others? We ought to have the abundant life. Do we need it? Yes, we need it badly. If you think you cannot have victory at home, you need to get the more abundant life. But can we get it? Sometimes we miss it, because it is so easy. You will know and love Christ more than anyone on the earth. And knowing Him, there is love in my heart for my fellow man and the whole wide world beside. Come to Jesus with the determination this morning of yielding your all to Him, and giving yourself wholly to His guidance, and He will give you eternal life. Come longing to be perfectly whole, and you shall have the more abundant life. Come to Jesus just now.

R. N. McK.

CHAPTER V.

GOD'S CHALLENGE AND PROMISE.

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.”—Mal. 3:10.

There are many points in this book that make it one of interest and importance to a student of the Bible. It is an historical record and points to the spirit of the times. It is important in that it is the last word uttered by God to the Israelites through His prophets until the time of John the Baptist, a period of 400 years. It is on the borderland of 400 years of Divine silence. God sent no prophet to Israel, no burning minister came. When God quits sending His ministers with His truth, I want to leave. God pity us then.

Notice that here God brings three accusations. One against the priesthood, one against the people

and one against the nation. First, that the priests are polluted. They offered polluted bread on His altar. And against the people that they corrupted the holiness of the Lord. Against the nation that they had robbed Him of what was rightfully His, even the whole nation. Priests polluted, people corrupted, nation degraded. The last word God ever uttered to these people, the last word in the book of Malachi, is "curse." Here is a man standing in the midst of his time, pleading with a corrupted people, in the midst of a nation who had robbed God, and whom God had placed under His curse, right in the midst of darkness; he stands to tell the people of their peril and their duty. There are a handful still true to God. God said they would be His jewels when He came to make up His records.

In order to get at the heart of the text, it will be necessary to take verses out of the whole book of Malachi, to take out of this prophecy certain passages of scripture that will give us an explanation. God, in my text, makes a call. The great God of the universe bending down over this nation makes a call, "Bring ye all the tithes into the storehouse." God never makes a call in an arbitrary way. Underneath all commands of God are certain truths

that show us that if we obey God it will be to our advantage through time and eternity. Underneath this call are three foundation stones: Divine love, parental solicitude, and kingly authority. "I have loved you," said the Lord. Back of this call God says, "I love you." Again, "I am a father, divine love and a parental arm." But there is kingly authority. God says, "I am a great King, if you will obey me and do what I ask you to do and put yourselves in the attitude I want you, then my heart of love, my parental solicitude, my kingly power will give you something that will make you strong in the heart of God." Again, God not only makes a call for all, but for all the tithes.

What did it mean to them, and what does it mean to us? They understood that God wanted them to bring Him what was rightfully His, a certain portion of their goods. God says you bring that to Me which you have been withholding, the thing that has robbed you of your spiritual life and Christian experience. We of the twentieth century cannot go back to their day and say that this means to us what it did to them. For since this message was uttered Jesus Christ has been in this world and the world can never be the same as it was before. Since the message was uttered the gospels have been written, the Acts of the Apostles have been recorded,

all the epistles have been written and the Holy Ghost has come to abide. To us, I believe it means that God calls to bring to Him a full and complete and entire abandonment of our being and powers. All our time, talents, possessions, our services, all we have, God calls us to come to Him and lay down at His feet yielding ourselves to Him wholly.

We have pointed out in this prophecy how the people received this call. We catch the spirit of the age. One word is the key word to the whole prophecy. The word "wherein." We find this word used seven times in this book, and it reveals the whole spirit of the times, which was not so different from the spirit of the twentieth century. Every accusation God brought, they said, "wherein," denying what God accused them of.

God said, "I have loved you." They said, "Wherein have you loved us?" God said, "Ye have despised my name." They said, "Wherein have we despised Thy name?" God said, "Ye are polluting My altars," and they said, "Wherein have we polluted Thy altars?" God said, "You have wearied me with your words," and they said, "Wherein have we wearied Thee?" God said, "Ye have departed from me, come back to my love and protection," and they said, "Wherein shall we return?" Could God do anything with a people who denied every accusation?

Is it a wonder His last word was "Curse?" God said, "Will a man rob God? Yet ye have robbed me?" and they said, "Wherein have we robbed Thee?" God said, "Your words have been stout against me," and they said, "Wherein have we spoken against Thee?"

God gives a reason for bringing in the tithes, "that there may be meat in Mine house." God said, you come to Me and put yourselves in the right attitude and you will be substance in Mine house with whom I can bless the world. God gives a challenge, too, in the text. "Bring ye all the tithes into the storehouse that there may be meat in Mine house and prove Me." If you do what I tell you to do, you will prove Me and see if I won't do something for you. He makes a call, gives a reason, makes a challenge and makes a promise. "I will open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." God suggests the results that will follow those who meet the conditions and who will have heaven opened over their souls. God suggests something that will come after. "The Sun of righteousness will arise with healing in His wings." Another verse says, "Ye shall go forth and grow up as the calves of the stall." It will help your spiritual discernment. And all nations shall rise and call you blessed.

W. H.

CHAPTER VI.

THREE MARKS OF SONSHIP.

There is a great place for ethical life, but the greatest thing in Christianity is experimental life, known and felt in the heart. Because ye are sons God has sent forth the Spirit of His Son into your hearts crying, Abba, Father. Have you had something come into your heart? Something not of nature, but from heaven, something not there before? If there is, rejoice, for the Spirit is in your heart.

There are three marks of this Spirit of sonship, of adoption.

First, the Spirit of God's Son. The spiritual presence and promises are denoted by supernatural power. Did something come into your heart that made you feel that you could draw nigh to God? That let you feel that you really loved God? Did your heart bound into His presence and call Him your Father, your God? That is the filial affection, expression and aspiration. "Father, what wilt

Thou have me to do today," that should be our morning prayer. "With confidence we now draw nigh, and Father, Abba Father, cry."

Second, it is a witnessing Spirit. It tells me I am born of God. Listen to the Spirit's voice and you can distinguish it from other voices. How do you know that it is God who says, "Thou art My child?" We do know that we know that it is He that speaks and says, "Thou art My child." In one of my many trips across the continent, while traveling in the tourist coach, there was one particularly pathetic case that came under my observation. There were eleven babies in the coach that trip. One little baby, the tiniest of them all, was with a very sick mother, who was evidently going home to die. The climate had done her but little good, and now she was scarcely able to hold her head up. The other women were very kind and did their best to care for the poor little child. It was such a wee, tiny thing, and seemed scarcely to have any life, but it cried and cried almost incessantly one day, and in fact almost all during the trip. But this one day we thought it would never cease and every woman in the coach tried to quiet it, but all in vain. There is something in a mother's heart that cannot stand the crying of a baby very long, so this mother

summoned strength to rise and staggered down the coach to the place where the baby was resisting all attempts of consolation. There is something in God's heart that can't stand the cry of a sinner very long, so if you want to get saved quick, cry out with all your soul. The woman wended her way down the car and coming to where the baby was, said, "Baby, my baby," and with that the little one threw out her arms and grasped the mother around the neck. She knew it was her mother's voice. From a host of other women it knew its mother. I did not know how I knew, but I knew it was God speaking to my soul, saying, "Thy sins are forgiven thee." I know that I know it was the voice of God, my Father. God has sent forth the Spirit of His son into your hearts crying, "Father, Abba Father."

Third, if you are a child of God, you walk in the way of righteousness. You have victory in the conflict of sin. If you have no feeling of victory over sin, you should throw yourself at the feet of Jesus and cry for mercy and victory over your nature. The spirit of adoption which has given us filial affection and divine attestation, has given us a divine power over sin. The Spirit of adoption has also begotten the hope that is within us, the hope of heaven and of glory. The hope of heaven rests in

our relationship to God. If you lose heaven it will be because you have lost your sonship, through neglect of holiness. If we refuse to go up and possess the land, we only are to blame.

What is our calling's glorious hope,

But inward holiness?

For this to Jesus I look up,

I calmly wait for this.

I wait till He shall touch me clean,

New life and power impart;

Give me the faith that cleanses sin,

And purifies the heart.

J. H. S.

CHAPTER VII.

FINDING OUT FATHER'S WILL.

What a wonderful power the will is, even the will of a child. There is not a man here that has been trying to get trade but what has been dealing altogether with the will of men. This meeting and every meeting of this kind is dealing only with the wills of men. All singing, all praying, all preaching, is only that the will may be influenced and moved in the right way. It is a comparatively small matter to entertain the mind, but no little thing to force the will. To strengthen and hold the will in the right way of righteousness, this is a glorious problem.

They that teach shall shine as the firmament, but they that turn many to righteousness shall shine as the stars forever and ever. All preaching is not to get thoughts into men's heads, but to get men to yield up their wills. When the will is once yielded, the work is done. If any man wills he shall know the doctrine. If you will only let it, the light of God will stream in. No man can comprehend what

good can be done and what good can be prevented, nor what work can be wrought and what evil can be prevented by the setting of a single will. If your will is set right for God, your influence will be marvelous and many will be turned in the right path. When the will of man can be marvelous, what must be the will of God, when He sets it? Have you thought of the will of God, of God who has infinite power and all things in His hands? As a being, and a moral being, He has a will; and have you ever thought of the power and greatness of an infinite will? God has never set His will to the destruction of sinners. If He had, no man could ever have believed. He willeth not the death of the wicked. The New Testament states that He is not willing that any should perish. Keep your eyes on the will of God and think of it. He wills that all men might be saved. The will of God is set to get men to heaven. If Satan drags a soul to hell, it must be that sin is a most tremendous force, for it crosses the will of God. You must live close to God to be able to prove what is that good and acceptable and perfect will of God. But the force of God's will is the least observed thing about it. It is the gentleness of His will that is so wonderful. Every manifestation

of His will to men is in most gentle whispers. His infinite love for the universe controls the will that sways it.

His paternal will is the biggest patrimony to us. God's good will is acceptable to us. God's will is perfect in that it is a complete expression of benevolence, a satisfaction of all desires of the human heart. You may prove what is that good and acceptable and perfect will of God. This is the will of God, even your sanctification. "I say, rejoice, evermore, pray without ceasing, and in every thing give thanks, for this is the will of God in Christ Jesus concerning you." "May I prove what sanctification is?" Yes, you may. But it is conditional upon your being divorced from the world. You must give up everything if you will be perfectly saved.

There was once a very poor, but respectable family of five sisters and one brother. They had a very rich old uncle, who died, and it was rumored that he had left some money to the needy family. Charlie was away from home, but his oldest sister wrote him that it was rumored that they were to fall heir to some money, and would he not come home and see about it. But Charlie answered that it was useless to think about such foolishness, for they would always have to work for all they got, and he could

spare neither the time nor the money to come. Again the sister heard the statement, this time from a little better source. Again she wrote to her brother to please come and investigate the will and see if what was stated was true. But again unbelieving Charlie saw no reason or foundation for the stories and refused. At last, the sister was sent for by the executor of the estate, and there she saw, besides a check for herself, one made out for each of her sisters, and there was one for Charlie, too. She communicated with Charlie immediately, and he took the very first train and came down to claim his own. God left a legacy. Some said, there is nothing in it, we have got to work out our own salvation; and then I have known some folks to almost go crazy over it, when they found out what was really coming to them by God's will. But I have been up and I have received my share of the legacy. And I saw your name written there to be heir, too. You would better come and get your share. Come and receive your check on the Bank of Heaven. Have you your check for full salvation? Do you believe there is such a check waiting for you up yonder? Put in your claim.

J. H. S.

CHAPTER VIII.

PURE RELIGION.

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world.—James 1:27.

This is the religion that will absolutely fix a man up. It will clean him up and clean him out, and send him out if he gets the right kind. It is described here in this chapter. The man that enjoys this experience will have an eternal great truth. The devil won't look any bigger to him than an average grasshopper, if he has James, first chapter, in his soul.

A man that has a religion that will enable him to visit the fatherless and widows in their affliction, and will keep him unspotted from the world, that man has a great big Jesus in his soul, and a mighty small devil. The devil won't die when a man is saved and sanctified. He may leave you for a while, but he has only gone to torment some other fellow, and he will come back to you. He is a mighty devil, but

thank God, Jesus is a mighty Saviour. I don't have a great many struggles with the devil. But I do have a few and they are dreadful when I have one. Along about the 14th or 15th of April, one afternoon the devil seemed to come with a cannon loaded to the muzzle and with a barrel of powder behind him. I don't think I ever had a more powerful conflict with the devil than I had then. But I can say, I absolutely came out victorious. It was a fight and a hard one, but Jesus was on my side and He helped me, and I came out absolutely on top. Don't think the devil has left the settlement when a fellow gets sanctified, he has only gone to torment some other holiness fellow somewhere else. Another time, about a month later, the devil swooped down on my soul. Meantime I had not had a struggle; everything had been awfully clear and blessed. But this time, he just jumped down on me as black as midnight. I had preached that night, and the very demons of hell had seemed to be around me. There is a devil, and a personal devil, I know, because he has visited me. One night I preached and God helped me that night. I seemed filled with the Spirit, and glory was rolling through my soul. But when I started to my room it was then the devil had me. I never got victory that night till I had stayed on my

knees all night and in the morning I knew I was victorious. But I said, I will stay on my knees until I have corns on my knees as big as my fist or I will get victory. I just said to the old man, "Jesus Christ conquered you, you are a defeated man, and you'll not get the upper hand of me, so just you get out. I will clean you up, old man." And thank God, I did.

My conflicts with the devil don't come as often as they did before, but they come harder, and I would rather clean him up oftener than have such a hard time of it. So we preach to you a religion that will keep you unspotted from the world.

So I want to talk to you about a pure religion. There are a number of different kinds preached all over the country. I expect it is here like it is in many parts of the country, they preach along the line that a man must commit a great many sins all along the way. But the holiness people preach the best religion that I ever heard, they preach a religion that keeps. The religion that preaches that you sin every day in word and thought and deed and still you are a Christian, that is not the religion that I want. Some preach that. But it is a pure religion that I want to preach to you. Let me show you a few objections I have to this sinning religion. My first objection to a sinning religion is found in the

atonement made by Jesus Christ. Salvation is offered to every man through the blood of Jesus Christ, who died on the cross to save us from all sin. We are not living in a perfect world and we need something pretty strong to keep us unspotted from the world, but that is what we are to be. Jesus gave Himself for us that He might redeem us from sin, from iniquity, and sanctify us unto Himself. Now, there is enough power, enough unction, enough gospel and enough glory in these four or five verses of Scripture to fill us up and send us up and down this land, born of the Spirit and filled with the Spirit, baptized with the Spirit, bringing people into the fold. Thank God, there is such a life as being led by the Spirit. Leading, not driving us. God should just look at that old couple and look at you and you would run over with your extra milk and never ask a cent. God never asked anything for what He did for us. And He's done a lot. In fact, we have everything He had. Actually, He has put such respectability on poverty that it makes everyone who loves Him glad they are poor. Live upright, downright Christian lives and that will make you all right. He has provided a salvation which cleanses you from all sin. There is no such thing in religion as a sinning religion. The people that be-

long to your church that sin, be assured they are either hypocrites or sinners. And hypocrites are awful scarce these days. I believe that a hypocrite is a man that belongs to the church and has not any religion, but has got you deceived into thinking that he has a lot. They are scarce. Backsliding church members are not hypocrites. They tell you right out that they have not got what you have. They do not deceive anybody. Holiness is hard to buy. You are not to help the fatherless and widows to get grace, but you are to do it because you have grace. It must be done out of a heart full of love. That is the way you must reach everyone. If you do something because you are compelled to do it, you are not getting much out of it.

I like to think that God has prepared three meals for us. One is breakfast, when a man is converted. I believe his long fast is broken, his conversion is his breakfast. Along about noon is when a man gets sanctified wholly. I believe that is his spiritual dinner. That is high noon. The Lord seems to lift the sideboard of a man's soul and stick an ear of corn under it—yes and pile it up. I believe we have to cross the river to get supper. I believe when the work here is done, we go up to the other side, into Canaan land, where the table is prepared for us,

and the Bible calls it supper. For twenty-one years I was in darkness. When the light of heaven broke into my soul, I knew the Sun of Righteousness had risen with healing in His wings. Oh, that was a wonderful breakfast. There was poached eggs, chocolate, graham toast, and there I was with my feet right under the table, eating away for dear life. It is wonderful. I don't believe in half rations. I was starved so long that I just love to eat. I am not a glutton, nor a pig, but I just love to eat. I think it is fine to have just enough to eat, and to eat it. So maybe I like thinking about the Lord's table more than any of you. But I can't help it. And then I have just felt, when I was asking the blessing and thanking the Lord for just giving me such nice things to eat, I just feel strong enough to knock a man down with a teacup. I get so filled with power and the Holy Ghost.

If I was preaching like other preachers I would say I had come to my secondly ; why do I not like a sinning religion? So I say, this is the second part. If a man came here and gave up his sins, and had the witness of the Spirit that his sins were blotted out, you would not expect to find him down town tomorrow, drunk, would you? No, you would expect to find him living without sin. Well, we ought to ex-

pect that of him, or he did not get what he said he had. We ought to find a man saved as clearly tomorrow as he was the day when he was converted. Ours is a keeping religion, with keeping power; thank God, we may all have it. I know better than I know anything else, that I have been converted and I am just as converted today as I was then, and more so. Why, down in Texas, there was a man who was a great gambler and horse racer, and did most everything wicked he could think of. Once he got into a holiness camp meeting, and he got what they were peddling there, and he got out and did a wonderful work for Jesus. Once, a little while afterwards, an old friend came up to him and said, "Say, ain't you old Aikey?" "No," he said, "this ain't old Aikey." "Oh," said he, "you can't give me that kind of a gag." "You are mistaken; old Aikey is dead. I was at his funeral. Yes, I attended his funeral." "What kind of talk are you handing me? You are old Aikey." "No, Brother," he said, "Jesus Christ saved my soul, and old Aikey is dead and now Christ lives in me and I am a new man," In three months the other man was convicted and saved in a holiness camp meeting. Old Aikey's experience killed him; he was dead when the Holy Spirit came into his heart to abide, and he told his

experience to the other fellow and it killed him. At one of my camp meetings there was a man from Scotland. Owned three large establishments for book binding in Scotland. He was traveling with his wife and daughter all over this country, seeing what it was like. He had lots of money to do those things. But right in the meeting they all got up and testified to having that same second blessing we were preaching, and said it was just the same in Scotland that it was here. Ain't that fine? You have heard of the preacher that could not read much and was reading that passage about the talents, where one man hid his talents in the earth and when his Lord came, He was displeased, for he was an austere man. Well, he read it, "For he was an oyster man." And he got up a wonderful sermon on God as an oyster man. How he dug us sinners right out of the mud and slime in the bottom of the ocean, had to plant us and tend us and help us grow, and remove us from our shell and bring us out into light and health and blessed freedom, perfect for Him. Well, he got lots of people to the altar. It was a wonderful sermon. But afterwards, a brother that knew more than he did said that he was mistaken in the reading of it, and that it was austere instead of oyster. "What matter," he said, "will you look here at the fruit I have

got?" So surely, it does not matter and God can so bless an uneducated man that he can gather the souls that the man with the finest rhetoric cannot touch. He filled up the altar and he stayed and prayed with them until they got through and got to God.

This sinning religion does not make any distinction between a sinner and a Christian. Because if one man stole and did belong to the church and the other man stole and didn't belong, there was no difference in them. They were both as good as they could be. If a man loves the world, he has not the love of God in him, says one man, and though he may put it a little too strong, I think he has a good right to say so. Sometimes we get religion that makes us trim up so much that we look ridiculous. We had a young lady in our meeting in North Carolina last fall who was very wealthy. She did not think it was wrong to have plumes in her hat at all, because she was used to it and always had them. But the Lord showed her better and when she had gotten home, she laid her hat on the bed and looked at it and looked at it. Then she said, "You just lay there, old fellow, till morning and then I am going to pick you." If we will let them alone, the Lord will speak to them and tell them what is the matter and

fix them up all right. He will put them to picking.

Once Carradine was having a big revival in St. Louis. He had such a big revival that they had to put him out. His soul was on fire. He had the greatest revival that was ever in St. Louis. There was a very rich young woman found God and was gloriously saved. About three weeks she was going across the city to carry some food and dainties to an invalid girl in the tenement section, and was going to pray with her. She had on a great high hat. She just looked like the devil and the two big plumes on each side just looked like his horns. The sun was at her back as she walked along and she looked at her shadow and there was the very image of the devil, horns and all. Lord, what on earth is that? The Lord whispered to her, "Daughter, that is your shadow." "Lord, do I look that way to folks? Lord, do I look like the devil?" "Look at your shadow, daughter, that is your shadow." "Well," says she, "I am going to dehorn you now," and she set her basket down on the street corner and took her hat and pulled out the plumes and put them in the gutter, and went on her way happy, for she had fixed herself up as the Lord had shown her. Now, if I had told her what I thought of her it would have made her mad, but the Lord just showed her her

shadow and He fixed her up all right. The Lord will always do it and we need not bother.

I have one other objection. The sinning religion would cause our Heavenly Father to swear to a lie. In the first chapter and seventy-third verse of the Gospel of Luke, the oath which He swore to our Father Abraham is that we "being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life." That looks to me just about as good as it could be served up. Our Heavenly Father put Himself on oath and He said He could not swear by any greater; He swore by Himself that He could deliver us out of the hands of our enemies and establish us in holiness all our days, and I know He can do it. When I was having the conflicts with the devil, I knew I could just keep on trusting Jesus to clean him up. There is a deliverance and you can have it. B. R.

CHAPTER IX.

HARMONY WITH GOD.

Every one should be in perfect harmony with God. I want to give you four good reasons how you may know whether you are in perfect harmony with God. You may judge of every reason you have for lack of harmony with God without any higher judge than your own conscience.

1. Every reason you have for not being wholly reconciled to God ought to meet the approval of the best conscience and God is superior to your heart, and if your heart condemns you, God will certainly condemn you.

2. Every reason you have for not being thoroughly baptized with the Spirit ought to make you a better man, for if you keep anything that does not make you a better man, it will curse you when you die. Everything that a man keeps that does not help him while he is living, will curse him when he dies.

3. Every reason you have for your personal

condition ought to be able to meet the test of the dying hour. If you have to throw aside your reasons on a dying bed they are a bundle of lies.

4. You can judge every reason for not being reconciled to God; for every reason that is right must stand the test of the judgment day. If you have a reason for not standing in harmony with God, give it up tonight, for you know not how soon you will be called. Does it meet my highest conscience? Does it make me a better man? Will I be willing to have it at the dying hour? Will it meet the test of the judgment day? Apply all of these questions to your heart and answer as you would to your God. If they will not meet these conditions, every reason you have is a refuge of lies and will condemn your soul. If any of you have a reason and are not willing to let God judge that reason, you had better give it up before tomorrow.

The first reason for being reconciled to God is that it is not praiseworthy to be at enmity with such a being as God. I am always distressed to be at enmity with any one. If I am not reconciled to God, the giver of every good and perfect gift, then it must be a great calamity. Be at peace with God tonight. Be ye reconciled to God.

The second reason that we ought to be reconciled

to God is because the opposition in our hearts ought never to have begun and what ought not to have begun, ought never to be continued. When it has been wrong from the start we ought to give it up immediately. If God had ever done one thing that would justify a man in rebelling against Him there might be some excuse. But from the beginning to this moment there will never be a person on the face of the earth that can find fault with the infinite love towards the human race. And all He asks of us in return is to give Him His place in our hearts. Open your heart's door wide tonight and let Him come in. Give Him His place in your heart because He has been so merciful to you. He is waiting and waiting and this cry against Him ought never to have commenced, and, I say, let it end tonight.

Again, you never can succeed in opposition to God. It is infinitely perilous to stand against a power that you cannot overcome. We are not fighting against a man, nor a company of men, nor angels, nor a company of angels, but we are fighting against God, an infinite, all-powerful God. You remember how Pharaoh tried to fight against God, and the result. Recall the coming of the plagues, and with it the first born a corpse in every Egyptian

home, and at last the Red Sea and the death of the flower of Egypt with its ruler.

Once there were two men walking between two towns on the railroad tracks. Each bet the other ten dollars that he could stand the longest before the on coming express train. The train whistled and whistled, but still the men stood, and the train thundered nearer and nearer. Just as it seemed that both must perish the one jumped and saved himself, but the other delayed a little too long and was hurled into eternity in a second of time. God's love is infinite but there comes a time when his love cannot save you, and after you have rejected him so long his wrath comes as swiftly and as surely as the express train, and you will not be able to stand before it. Oh, be ye reconciled to God to-day. The disposition of God is endless, boundless, love. The engineer who tried his best to save those two men, did not do half as much as God has done to save you. Victor Hugo says that the sweetest thing in this world is the reconciliation of people who are at enmity with each other. And we all know examples of that. So it is the sweetest thing in heaven to see the reconciliation of a heart at enmity with God. Be reconciled to God because God is endless love. Be reconciled because Jesus Christ died that you

might be saved. He suffered the just for the unjust that we might see God. The Lord laid on Him the iniquity of us all. Jesus Christ was in the world, not reconciling God to the world, but reconciling the world to God. "God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Holy Ghost so loves the world that he convicts the world of sin. Jesus took into His own heart the agonies of death that we might have life everlasting. Jesus is calling, He calls you, entreats and implores you, through His ministers. Harden not your hearts, let Him come in. Who will heed the call and let Him in for time and eternity?

R. N. McK.

CHAPTER X.

THE PROMISE OF THE FATHER.

The baptism with the Holy Ghost is the "promise of the Father." "Baptism," says Dr. Strong, "is a rite of purification or initiation, in which water is used." Transferring the figure to the work of the Holy Spirit, it must mean an inauguration into office, or an entrance upon a new or larger life. It must mean to the individual, as to the early Christian Church, a distinct epoch and crisis which has to do with something definite and distinct in the experience of grace. It is most fitting that the word "pentecost" should be associated with the holy rite of the baptism with the Holy Ghost. The Pentecostal feast was a joyous one, and inaugurated in the Jewish Church, a holy picnic, including free-will offerings, feasting, and much joy. In Christian experience, it means all this to the believing soul, and signifies still larger things for the Christian Church.

Three things, specifically, are signified by this sacred baptism with the Holy Ghost.

I. FUTURE REVELATION. "Not many days hence," was the Master's prediction. The disciples answered, "Wilt Thou at this time restore the kingdom?" They were looking ahead with dark forebodings of the future—"What does it hold for us?" Jesus had talked it over with them. Joel had prophesied that the sons and daughters should prophesy, and that the young men should see visions. Jesus had assured His disciples that the Spirit of Truth would show them things to come. He would reveal certainties of faith to match the contingencies of life. The future is a sealed book. The Holy Ghost shall break the seal, and reveal all that we need to know concerning future things, future duty, and future glory. The baptism with the Holy Ghost is the Scriptural substitute for all useless inquiry after things that may happen. It is His mission to extract the fear of evil tidings, by fixing the heart in the certainty of faith, and grounding the soul in perfect love. Nothing so relieves the heart concerning coming storms, and so robs the spirit of the dread of tomorrow, as the baptism with the Holy Ghost.

2. SPIRITUAL PREPARATION. The promise of the

Father meant a purified heart and an adequate equipment for Christian work. The disciples must not depart from Jerusalem until they received their diploma or commission for service. "Tarry ye," meant that they must not venture into the field, or world beyond, without their passport of character and their certificate of power. They were to be ministers plenipotentiary, and this spiritual baptism with the Holy Ghost was the seal of the Divine government upon their hearts. As a civil service certificate must be given all government employees, before they can receive salary or perform legal service, so the baptism with the Spirit is both a pledge of standing and a preparation for Christian work. Without this preparation, all outside equipment, or purposes; all culture or conscience, is futile and abortive. When will Christians learn that they must first pass the pentecostal examination, and receive the pentecostal certificate of the Holy Ghost as a primary fitness for service in Christ's kingdom?

3. DIVINE EDUCATION. This is the third broad ministry of the Spirit. "He shall guide you into all truth." "He shall bring all things to your remembrance." He deals in and reveals doctrinal and redemptive truth. He inspires utterance. Whether a prophet, preacher, or witness, the anointed soul

must hope to speak only by the guidance of the Holy Spirit. "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you. But as the same anointing teacheth you of all things, and is true, ye shall abide in Him." (1 John 2:27.) In school circles, a post-graduate course prepares for the largest service. The gracious experience of pentecost crowns and completes our previous education. Herein is the real post-graduate course for believers. And what is good news, it is possible to all who desire it.

The educative power of the Holy Spirit, as promised by the Father, and as given through Jesus, needs emphasis today. It is He who will impart discernment of the moral quality of actions, and the moral peril of doubtful things, partners, or literature. It is the Spirit who alone can quicken the Christian conscience. He will awaken out of lethargy, direct in enterprise, and guard as with a warning voice in presence of pitfalls and snares. Every pilgrim in a strange land must have a guide. The Holy Ghost is an Angel of the Lord. He will unlock the prison gate, and lead into the street called "straight," and out into the open called "Liberty," under the clear sky with heavenly outlook. When Paul was filled with the Holy Ghost, the Angel of

the Lord stood by him, proclaimed the safety of the ship's company, and guided, not only the apostle, but also his companions and shipmates safe to land. No student of today is well educated unless he has taken at least a ten days' course in the School of Pentecost.

Every promise has its conditions. It is this which gives real value to the promise of the Father. Moreover, this promise is more than historic, it is gracious. If it be not true that "the promise is unto you and to your children, and to those who are afar off, even as many as the Lord calls," then the believer of today is not on a level with the primitive disciple. Note the three-fold condition of this primitive promise, for all the Master's friends.

I. PRAYER. "These all continued with one accord in prayer and supplication." (Acts 1:14.) It is suppliant prayer, prayer that has in it humility, desperate helplessness, and sense of need. The fulfillment of this promise must appear as the supreme need—not merely a personal comfort or ecclesiastical convenience. The baptism with the Holy Ghost is a prime necessity, therefore we must supplicate; we must beg, entreat, insist; and tarry until He comes. Moreover, it is a prayer not for things, but for Him. The Father is willing to impart gifts, but how much

more freely will He give the Holy Ghost to them that ask Him.

Again, prayer must be harmonious. It is "with one accord," united prayer, that involves the consent of others; the common interest of a company or of a Church, the unselfish purpose of the common good—this is the spirit of prayer which conditions the reception of this holy baptism with the Spirit. It recognizes the public means of grace, as well as private deliverance and personal inquiry.

2. But the prayer which prevails includes also separation. This implies concentration. The early Church were excluded from the miscellaneous crowd; they were shut in; they were fully committed to the counsel and the will of their Lord and Master. To the individual and to us today, it means mental separation from our friends, our cherished plans, our own pet hopes, our very selves. "Wilt Thou at this time restore the kingdom again to Israel?" was their cry. But the times and the seasons must be submitted to the Father's will. They are to be witnesses or martyrs, as He may direct. Providences of time and choice, preferences of locality, notions as to methods, preferences as to associations and partnerships, must all be yielded to the mind of the Spirit. Even the method of His manifestation and the meas-

ure of His gifts must all be delegated to the will of the Father. What we wish, where we will go, how we will act, what we will lose ; all this and more is included in the separation and sacrifice of the candidate for the baptism with the Holy Ghost.

3. Faith is the crowning condition for the reception of this holy baptism. He who is baptized with water must first believe in water as a means of baptism. He must also believe in the baptizer, and submit wholly to his direction and control. He must accept all consequences of this inauguration into the initial life into which baptism ushers the candidate. Jesus baptizes with the Holy Ghost—Shall we accept Him as an Advocate and decline His baptism? Faith which does not yield one's personal preferences and future to the Divine Baptizer, is not satisfying faith, nor can it be saving faith. Faith may be sound without being salvational. Faith is defective which appropriates the baptism with water but rejects the purging of fire. Many people believe IN the Holy Ghost who do not believe FOR Him. The faith which welcomes the baptism here referred to, is faith which both submits and appropriates. A distant son who has left home, may be loved and written to; and letters may be received from him. His parents believe in him through correspondence. But there

comes a time when faith in him as a child is changed to expectancy for his coming. The final letter announces his approach. He is coming home. All is made ready, the welcome is prepared, the house is cleaned, love's pulse beats strong, hope's eye brightens. The train arrives. The carriage stands before the door. The loved one appears, the door opens, HE IS COME. Faith gives the last embrace of welcome, and joy is complete. Herein is expressed the joyous culmination of the reception of the Holy Spirit in His abiding, comforting, eternal presence. This is the faith which saves, which purifies, which satisfies. "Have ye received the Holy Ghost since ye believed."

G. F. O.

CHAPTER XI.

A CONQUERED WORLD.

In the world ye shall have tribulation; but be of good cheer; I have overcome the world.—John 16:33.

First we need a clear, plain definition of three words in this verse, "tribulation," "overcome," and "world." The word tribulation means, nagging, pounding, thrashing. The word overcome means to conquer, to defeat, to crush, to overwhelm, to overthrow. These with their meanings are very evident. But world is not quite so easy to define. Sometimes world is used to mean the earth with seas, land, leaves, mountains, air, light, day and night, flowers, trees and all the visible things of this earth. Now we often speak of overcoming this world, meaning this kind of world. But we do not mean to say that we have crushed the world, or defeated it, but merely that we have appropriated it. We have overcome the world, meaning that we have appropriated this temporal, physical world. The things of this natural

world have been lying around in the nooks and corners waiting for us to learn how to use them. Now a great many people have thought that the natural world was the one to which Jesus referred. I cannot help but think that Jesus loved the natural world, those olive branches, palms, trees and lilies and the rose of Sharon. He loved those beautiful things, for He made them, and they belonged to Him. There is not a flower on the earth but belongs to Jesus and blooms because He gave it life. Again, the world sometimes means humanity. But Jesus did not come to overthrow, to break down the human family. He came that we might have life. "For God so loved the world that He gave His only begotten son, that whosoever believed in Him should not perish, but have everlasting life." He came to lift up and out and heal the human race, not to destroy it. He who came to restore humanity, to make kings and priests out of humanity, did not come to defeat and overcome or crush humanity. Again, the word world means the social combination of vice and wickedness and sin; that social combination called the old man and called envy, hatred, pride, wrath; these and other kindred vices that stain and pollute mankind and do not belong to human nature. This is the world that Jesus came to conquer, to destroy.

So He has triumphed over every evil passion and every form of sin. He has met this enemy of the righteous man and overthrown and crushed evil that besets men. What good is it to us that Jesus overcame the world? What good was it to the disciples that he crushed and defeated the evil world? We are ever after the benefit of everything to ourselves. The American people are always after the percent, the benefit. The benefit in this, then, is that every power that meets man, every evil power that grasps at his soul, is a defeated power. Jesus has conquered it. Through Him, ye have gained the victory. So I have great courage for I know that my Captain has had victory. No man can have that courage outside of the Lord's camp, nor apart from Jesus. Conquest comes only through Christ.

VICTORY OF DIVINE COMPANIONSHIP.

I want to call your attention to the highway that Christ has trodden. His ministry began by the Jordan, when He received baptism. We must follow His example and take the baptism at the river Jordan. Jesus knew what was best. He was praying and the heavens opened and let down the Holy Spirit. Jesus was without doubt after that, the Son of God, sent

from heaven to redeem and save the world. But if He had not had that baptism by the river Jordan. He would not have had that power of the Holy Spirit with Him and could have accomplished nothing. His whole life was directed by the Holy Spirit, blessed third person of the Trinity. "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good and healing all that were oppressed of the devil; for God was with Him."—(Acts 10:38.)

So victory is ours by the Holy Spirit. He was led into the wilderness to overcome the devil. Jesus had victory in His soul because he did not forget that the evil world was all around him. He did not forget that the walls were broken down between earth and heaven. He could keep in constant contact with God. Now we forget that we are born out of the skies. We forget that there are great clouds of witnesses looking down upon us every day. Some day I am going to join that throng, but now while I am here the thought that they are watching me is a shield in this evil world. The time we spend here is only a probation, a little time of development, and then we are going home. Jesus knew that in a little while He was going to be with the saints. And we know it just the same. That home with all its beauties and

fellowships, is to be your home and my home. I am going to take Jesus' help and get to that place with Him. You hope to go there. Will your associations with evil companions help to get you there?

Jesus had other victories, because he was constantly realizing His companionship with the Saints above and the Holy Spirit. He said, "You may leave me, but I am not alone, My Father is with Me." "I and My Father are one." So He had the companionship of the Father through the Holy Ghost and He has secured the companionship for us. If God would send one of the old Patriarchs to dwell with you to see that you get to heaven, or an angel or a prophet, or any of His hosts of saints, to stay right by you and get you to the heavenly kingdom, you would be glad. But He has provided something better than an angel, or patriarch, or prophet. He has sent Jesus. "Lo I am with you alway, even unto the end of the world." So, if you are wrapped up with Jesus, there is not an angel in heaven safer than you from the snares and temptations of this world. The Holy Spirit will lead you to the end and crown you just as He led Jesus through and crowned him at last.

SACRIFICE SAVES—NOT SHOW.

Jesus gained permanent victory and final victory by consecrating Himself to humanity. He came to do the will of God, so He consecrated Himself to humanity. He came to give Himself away, so that His last drop of blood and last page of His history was for the human race. He came to save the world. If He has power to save the world, "why don't He do it?" some say. Well, He can only do it through the church people, and they are living for elegant things and are consecrated for that kind of living. I have no doubt that this is so in most places. People are living for themselves alone. Then there are people who are thoroughly consecrated to God, but don't have much power. They are things of beauty, but not very serviceable. They are like the little glass engine. Some of you remember visiting the World's Fair in Philadelphia, where in a glass case was a most beautiful little glass engine. Perfect in every detail, not a flaw anywhere, beautiful as could be, but not doing a thing. Absolutely good for nothing. What a pity that such a perfect model of workmanship was powerless! Not pulling a thing. But there out of sight, not but a little piece away, was a huge Corliss engine supplying all the power needed to

run that great Exposition. Every bit of electrical power was furnished by that one engine. That is what God wants us to do. Not merely a beautiful little glass engine, but a Corliss machine that will push and move and keep running without break or loss of power. Jesus Christ so loved the world that He tasted death for every man. And God so loved the world that He gave His only begotten Son that whosoever believeth in Him should have eternal life. The world is to be saved, it was bought with a price; and we are the commissioned ones to save the world. Service and sacrifice will save it. You and I need a consecration that will put us into harmony with the redeeming blood of Jesus Christ.

R. N. McK.

CHAPTER XII.

STEPHEN, THE MODEL CHURCH OFFICIAL.

And they chose Stephen, a man full of faith and of the Holy Ghost. And Stephen, full of faith and power, did great wonders and miracles among the people. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. And they stoned Stephen calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And devout men carried Stephen to his burial and made great lamentation over him.—Acts 6: 5, 8, 15; 7: 59-60; 8:2.

This is the first thing said about Stephen in the Bible. We do not know who his parents were, nor whether he went to college or whether he was educated. All we know about Stephen is what we here see of him. So salvation is the biggest thing heaven sees. Heaven does not shout over a man that gets a big office, or accumulates money, or lands, but there is a great shout in heaven over every sinner

that comes home. Don't depreciate what God has done for you. Don't make for yourself a standard lower than God has made. Whether you are rich or poor, white or black, educated or ignorant, it will make no difference if you will maintain the righteousness of God by faith in Jesus Christ. Hold steadfast to your love of heaven and live day by day the very best that God has mapped out for you.

There are several things characteristic of this man, and for which he became famous. I have always loved Stephen. Others love Paul and John and all the rest and I love them, too, but Stephen always appealed to me most; I just can't help loving him.

First, *he was honest*. Stephen was a longheaded business man. He did religious things on a business basis. He had a great deal of old fashioned honesty. That is a marvelous recommendation in the sight of God. We recommend people who have great education, great wealth, etc. But God recommends people who are thoroughly honest. We all admire the old revolutionary father who was captured by the British army, and when he was a prisoner they offered him freedom and a British command-ership if he would turn traitor to his country and tell them what he knew. He said, "I am a poor man,

but the British empire does not hold enough money to buy me or persuade me to turn traitor to the country I love so well." Forty-four years ago, I was fighting in Georgia and turned to say something to my companion. He then turned to answer me and just then a bullet whizzed our way, struck him in the cheek, came through the other one and the blood commenced running out of the nose and mouth and ears, and I caught him and laid him on the grass and tried to bathe his head and stop the bleeding. He said, "Oh, I can stand this, if only it will save the country." This is the heroism we all admire, the honesty in love for country that will sacrifice anything if only the country may be saved. We all want honesty. We need to watch that our ecclesiasticism is kept honest. I am sure that we need this old fashioned honesty pressed right straight home in all our churches and church matters as well as political matters. Thank God we are coming toward civic righteousness and civic honesty.

I like Stephen because *he was full of faith*. And he had faith in his heart and in his head. They say Methodists have faith in the heart, Presbyterians have faith in the head. But thank God, we can have faith in both head and heart. Stephen practiced faith, talked in the council, in the synagogue. He stood

for his faith when stoned to death. He did not disown his Lord. He believed in living out exactly what he preached. He prayed for his enemies that God should pardon them. He believed well and practiced what he believed. Now, it is a blessed thing to be believed in. None of you would willingly betray anyone's trust in you. The worst man you could find would want to live up to what you believed in him. So God likes to be believed in. God was pleased with Stephen because he believed in Him. Jesus, when on earth in the flesh, was always looking for faith in His disciples. According to thy faith be it unto you. He wanted their faith, their trust, then He could work His will in them. So we want to believe God with all our heart and with all our mind, practicing the faith. But practicing faith will always produce antagonism. But you can always come out victorious at last. If you do as God prompts you to do, you will come upon antagonism and battles will come, but you have a strong hand in yours and you can win. Eleven months after I was converted I was in the army, a boy of eighteen. About one hundred men were in the barracks and the first night I got out my Bible, read a little as was my custom and knelt to pray. The other men raised a great noise, threw boots and

clothes and everything handy at me, and created a great deal of racket to disturb me. But I did not say anything. When I was through, I got into bed and went to sleep as though nothing had happened. Next morning I did not say anything about it at all and next night took out my Bible and did the same thing over again. But this time everything was quiet. The men who had instigated the noise came around in a few days and shook my hand and said they were glad to see I had the stuff in me. In two years, though not a regular ordained minister, the boys of my regiment recommended me to the commander and I was appointed chaplain of my regiment. Many of the men were converted. Praise God, we can prove our religion through faith, courageous faith.

Stephen had great wisdom. God wants us to have plenty of this good, old-fashioned sense. And our religion gives us that. Who is there that has not had more good hard common sense after his conversion than he ever had before? Our churchmen need more good common sense of the kind Stephen had, and God would be better pleased with the way our church affairs are run. We would not go a whole year without a single new member or any conversions, when hundreds are going to hell every

day around us. Oh, for the kind of sense that sees the danger of lying idle while the harvest is ready and the Master is calling for reapers.

Stephen had great power in prayer. Oh, that prayer for his enemies, "Lord, lay not this sin to their charge." He reminds me so much of his Master, who prayed for the people on the cross. What could be more Christian-like than this dying prayer of a man whose heart was on fire with love for those who had cruelly stoned him? Oh, if we could only somehow get such an anointing that we could pray for the man who had done us a wrong, not thinking of ourselves, but only of him and his immortal soul! That we might get an agony for the unsaved, a love that will reach down into the lowest pit and help them to light and liberty! Did God reward Stephen's faithfulness? Did not devout men carry Stephen to his burial? And who were devout men? Why, the men of the synagogue, his enemies, men who were the elders of the church and against whom he had been speaking. They made great lamentation over him. But by his life and death many believed and were converted. They could not help it when they saw his face as the face of an angel. But there was one who helped to stone him, who held his garments, none other than

that great man Paul, whom we all love and who has been such an inspiration to the whole world. Did God answer Stephen's prayer? Can you doubt it? I believe in prayer. I am compelled to believe in prayer. I had a praying mother and that saved me when everything seemed against me and I was wild and foolish. Prayer saved me, and prayer has saved a good many of you. I have to believe in prayer. God will answer your prayer. God is able to give you the best things you ask Him for if you will go through with Him. I believe He will take me to heaven when this life is done and there I may dwell with Him forever in glory. Do you know what it is to have the Comforter from the skies with you constantly, abiding in you? Do you know what it is to have answered prayer? Have you the faith that will help you serve and suffer? Have you the third person in the Trinity with you today? Have you been washed in the blood of the Lamb?

R. N. McK.

CHAPTER XIII.

SELF-DENIAL AND CROSS-BEARING.

“The Son of man must suffer many things and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And He said to them all, if any man will come after Me, let him deny himself and take up his cross daily and follow Me.”—(Luke 9:22-23.)

These words with a little variation are repeated seven times in the New Testament. These words were spoken to His disciples. They seemed to cover the whole case. Self-denial, cross-bearing, and fellowship. If a man will have fellowship, he must have self-denial and cross-bearing. If a man lose his fellowship, he knows where to look for the difficulty. If anybody's experience is dull, if his soul is dry, if he feels a distance between himself and his Lord, he simply needs to look to his self-denial, or at his cross-bearing. If he will straighten up and get these adjusted the fellowship with the Lord will not be broken. These are the necessary

things in the Christian life for success. These must be done without exception by all people who are really Christians. In every age, every nation, every church, these things will bring about a triumphant Christian life, and will lead people to know the Lord as they cannot know Him without them. The case is this way: He said again and again, I must go up to Jerusalem, I must be given up to the Gentiles, I must be mocked, ridiculed, shamefully treated, spat upon, killed, raised up the third day. If any man will be My disciple, let him take up his cross and follow Me. It looks like a dark offer. Not much encouragement. But death was not the final word with the Lord. Death was only a temporary word. It is like this:—On one side He says, I will not compel you to come, you may choose for yourself; there is no self-denial, no cross-bearing, no fellowship, no sacrifice of will, following fashion, fortune, fame, the world's trinity, every passion satisfied, every ambition gratified and life wasted and the soul lost and no crown; eternal death is yours. On the other hand, if you choose to follow Me, this is the part I am asking, this is My will, My life. You must deny yourself, suffering persecution, trials, tribulations, even unto death, but after death the resurrection, after resurrection, glory and the

kingdom, so we go on until it becomes a far more exceeding weight of glory. Then He has for us a crown, a robe, a bright immortality. That is the offer Jesus makes to His followers.

What does He mean by self-denial? Did He mean disfiguring yourself, cutting yourself and putting yourself out of the natural channels of life? No. That is not self-denial. That is self-righteousness. That is the way some men have of showing their superiority in religious things. We got it from the Episcopalians. They got it from the Catholics and the Catholics got it from the heathen. Wherever men put religion on the outside, it is an indication that they don't have much on the inside. Once at a dedication of a Roman Catholic Church there were 120 priests in white waists and black skirts came down the aisle and as they passed where I was sitting I detected spirits. It was not the right spirit they had. I used to have to send men to the guard house for just such spirits. Later a friend told me he wanted me to see a sight worth seeing and took me into a pool-room down town, and there were those 120 priests playing cards and pool, with their drinks around them, having a good time. If there was anything Jesus denounced it was pray-

ing for men to hear, fasting for men to know, giving for men to see.

What we want is more religion on the inside than on the outside. That is not self-denial.

Then what is self-denial? Is it the coming away from home to a camp meeting, or giving up some pleasures of the world? That is not self-denial. Does it consist of giving up the real benefits of your life? Self-denial is the philosophy of success. If we do that we will be in the line of our destiny and we will succeed in carrying this world to Jesus. But that is the philosophy of success, not self-denial. Self-denial is just the denial of self. Renounce your self-will, your self-righteousness, your self-ability to get to heaven, throwing yourself down at Jesus' feet and giving yourself to Him; that is self-denial that will win. Everyone must first give himself all up. You cannot love God and self. Every desire, ambition, holy motive, or unholy motive must be laid down at Jesus' feet.

Here I give myself to Thee,
Friends and time and earthly store,
Soul and body Thine to be,
Wholly Thine, forever more.

Every man who wants to follow Jesus must abhor that which is evil in himself and make no com-

promise. Everything must be given to Jesus Christ that He may have His way with you. So, as Martin Luther used to say, when any one would ask "Is Martin Luther at home?" "No, there is no Martin Luther, he has gone. Christ is living here in Martin Luther's old body." So self-denial brings us into touch with Him who has come to redeem us for His glory.

Cross-bearing comes next. You will notice that it comes second in the text. And that is its place in your experience. This is the way the world must be saved. The reason so many crosses are not borne or are awfully heavy and break us down, is because we have not made a complete straight business of self-denial. When He leads us our business is not to wonder what will become of us.

What do you mean by the cross? We simply mean that daily, every day, everyone of us is to pray, to serve, to give, to sacrifice everything we can for Jesus. Not only to be willing to bear and to suffer but even to die, if need be. Jesus Christ bore the cross to save the world. You and I are cross-bearers, not for ourselves, but for other people. I am afraid many of us have grieved the Holy Spirit by thinking of ourselves and our comforts, our values, instead of having this great world on

our hearts and seeing how much we can carry. We need to be daily cross-bearers for the saving of the world. On the cross Jesus gave that which was dearest to every man, his own life, a ransom for many. So by dying on the cross the purest, noblest preacher on this earth redeemed this world. So we are called to bear a cross. Jesus Christ did not give himself to God. He gave Himself to humanity. It was because He loved humanity that He gave Himself to the world. It was not that He might please God, but that He might reconcile men to God. So likewise, we are to go out and follow Him who had to go to Jerusalem that He might redeem mankind.

What cross do you have to bear? Some of us need to bear a business cross. Bear a cross in your business by being what you ought to be, giving what you ought to give. A man once told of a barrel of salt that saved him and his family. "How could that be," I said. And this was his story. He had gone as a stranger to a new town and had not a cent of money nor anything to eat. He had a farm and a little stock, but no ready money. So he went to a good, kind looking salesman in a store, told him his wants and asked for a barrel of salt to be paid for when he could. The man did so, telling

him that he was a Christian and wished the other would become so, and he and his whole family were at the Methodist altar before the barrel of salt was more than half gone. Once a man came into the prayer meeting and said that he believed there was something the matter with his religion. For, he said, I have been in partnership with a man for fourteen years and he did not know I was a Christian till tonight, when I accidentally mentioned that I wanted to get home early to go to prayer-meeting. I thought there certainly was something the matter with his religion that had concealed itself from his business partner for fourteen years. A young man came to me to get his church letter and I said, "Young man, you have not been worth your salt, but I will give you a letter, only I wish you would do better the next place you go." He told me his story, how he had gone to college and had for a room-mate a young man who was quite boisterous and strongly a worldly fellow. The first night it was a little hard not to read his Bible and say his prayers, but he was afraid to be laughed at, so neglected it. It grew easier and easier till finally he neglected it altogether. He neglected going to church and fell away from whatever religion he had had. He told his friend that he was coming to me

for his church letter and was asked, Why, are you a Christian? Lord save us from having the sort of religion that is not seen or felt by those around us.

That is the reason so many people fail to continue in their Christian experience. They neglect to bear their cross. Their union with the Lord grows dim, and we cannot afford to do that. If any of you are not fresh and full in grace, look at your self-denial or at your cross-bearing. There is something wrong.

Some must bear the social cross. That reaches your neighbor. There is a cross to be borne at home. To be always cheerful and happy and loving at home, that is our duty, that is what Jesus would have us do. There is the place to be a Christian. There was the girl who saved her infidel father. She had received salvation and upon telling her father he said, "I will give you just three days to give up this nonsense or leave home for good." It was awfully hard for her, but at the end of that time she was ready to go and would not stay any longer. She came into the room where her father had invited some young people to entertain, hoping to persuade her to stay, and sitting down to the piano began to play,

“Jesus, I my cross have taken,
All to leave and follow Thee,
Destitute, despised, forsaken,
Thou from hence my all wilt be.”

Her father broke into tears and said, “If Christ is that much to you, I want to know Him too.”

It is a cross-bearing that saves the world. Stand the trial, go through the difficulty; it is for Him and His cause. God is able to save you to the uttermost. If you are not right with Him, come now and He will help you. Determine by the help of the Holy Spirit to give up self entirely, to take up your cross for Him, and belong wholly to Jesus Christ who gave His all for you. Belonging to God, serving God, bearing the cross for God, that is the way to get to Heaven. Yield to God’s way. Learn to say, “Thy will be done.”

R. N. McK.

CHAPTER XIV.

SEEKING GOD RATHER THAN HIS BLESSINGS.

On one of my first charges we were having a great revival and among many others who were deeply impressed was one young lady. But though wanting the Lord for her Saviour, she was not quite ready. After the meeting one night, she went home, opened her Bible, and her eyes fell upon these words, "It is time to seek the Lord." She looked at the clock and found it was 12:30 A. M. She became convicted, sought the Lord openly, and it was not long before she was fully saved. We had just built a new church and had not bought a clock. But needing one, it was purchased just at this time. We had the jeweler put around the face of the clock "It is time to seek the Lord." And there that clock stands today, a constant reminder of that young lady's salvation, and a constant conviction to sinners.

It is time to seek the Lord. This text not only covers the case of a sinner, but it covers the case

of every child of God. Sheridan Baker used to say that he was an everlasting seeker after God. This text does not bring out the necessity of a blessing, nor does it guarantee a blessing as much as it points toward the living God. You are reminded that God should be sought and that God may be found. We are living in a material age. There is a subtle infidelity that we are obliged to battle with. We are by nature sensualistic. But there is in us a soul that cries out for a living God. There is a darkness of paganism that seeks after God by sacrifices, but that is not the Divine plan of salvation. God is the satisfaction of the soul.

A great many people are seeking God vainly yet sincerely. They are seeking Him merely for the blessing He has to impart. They seek Him in trouble, in distress. They think they are seeking God when they are seeking His benefits. This is an error. The real yearning of the human soul is after God Himself. They seek Him for His own sake, for the forgiveness of their sins, for the Comforter in their lives, these shall receive the gifts of His hands, shall behold His smile and shall see in Him the great Benefactor. Once a man came and urged me to pray for his daughter, who was very sick. He was an infidel and resorted to prayer as one would to a

newly advertised quack doctor. The Bible teaches that God is, and that He is a rewarder of all those that seek Him. God is a threefold God. I conceive of God as a Benefactor. Seek ye first the kingdom of God, and all these things shall be added unto you. Second, He is a Ruler. Government is in His hands; He presides over the penalties and rewards. To be at peace with God, we must be in right relation to His law. We must be at peace with Him, so that we will be obedient to Him. Third, He is a Deliverer from sin and wickedness. As a Saviour He delivers His people from their sins and He delivers us from all unrighteousness that we may be co-workers with Him. He has called us unto holiness, fellowship and service and He will deliver us from everything that hinders our perfect harmony with him.

Now, God may certainly be found to those who seek Him. There are a good many people who say that He cannot be found. There are some that hold that He cannot satisfy. But if you seek the Lord with all your heart and seek Him for any conscious need of the soul, He has revealed the fact that we may find Him and when we find God He will be unto the soul the supreme satisfaction of the heart. If we seek God for a clean heart, we shall find Him

and He shall be the revealer of a clean heart. He will satisfy the body, soul and spirit. He will manifest Himself to the human body as He has died for our bodies. By the Holy Ghost we know God and He satisfies our souls and spirits. "Ye shall seek Me and find Me when ye shall search for Me with all your heart." Whatever is the necessary need of the soul, "My God shall supply all your need according to His riches in glory by Christ Jesus." "Everyone that asketh receiveth and he that seeketh findeth and to him that knocketh, it shall be opened." God has called us to be His disciples and He will never forsake us, but will go with us all the way home to glory. He is rich unto all that call upon Him. As a Benefactor, He will supply all our needs. As a Ruler He will put us in harmony with Himself and with all His laws. The providences of God are adapted to our interests if we have God as our Ruler. We have the right to expect that God will protect us in times of panic, earthquakes, cyclones, etc. I feel just as safe as if I were in heaven, for my God is watching over me, and my God rules the world. God may be found by all who will seek Him.

CONFESSION THE PATH TO GOD.

How shall I seek God? God imparts His Spirit by inquiry. Pray without ceasing. God will come to any temperament, He will suit any taste. Some say, I have no feeling; others, I must have more feeling. But thank God, He can come in a manner to suit everyone and satisfy every earnest and eager heart. We are to seek God diligently by prayer. We must seek him penitently and in a spirit of complete surrender. Absolute separation must precede the blessing. "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you and ye shall be My sons and daughters, saith the Lord Almighty."—(II Cor. 6:17-18.)

The Lord has declared that he that humbleth himself shall be exalted. No man is a conqueror who has not a clean heart. He is a defeated man, unless he is a saved, a thoroughly saved soul. We must seek God by separation and sacrifice. "If I regard iniquity in my heart, the Lord will not hear me." There is a much mystery about the God who makes the rain fall as about the God that saves us from our sins by the richness of His grace. The same God touches the world and touches the heart.

There are sins of omission and commission. The sins of omission are ingratitude, want of love to God, unbelief, neglect of Bible, neglect of prayer, of the means of grace, neglect of souls. There is very little self-denial for the sake of souls today. Sins of commission are worldliness, pride, envy, censoriousness, slander, levity, lying, cheating, hypocrisy, robbing God, bad temper, hindering others.

"When Thou saidst, See ye my face, my heart said unto Thee, Thy face, Lord, will I seek. Hide not thy face from me."

Seek the Lord, for all men need Him. He may be found and He is a rewarder of them that diligently seek him. Seek Him diligently, penitently, importunately, by confession of sin. But seek God today while He is near, and while He may be found.

G. F. O.

CHAPTER XV.

IS IT NOTHING TO YOU?

"Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger. Is it nothing to you?"—(Lamentations 1:12.)

Daniel Webster was once asked this question: "What is the most important thought that ever entered into your mind?" He studied a moment and then answered, "It is my own personal responsibility to Almighty God." It seems that very few of us have entertained that impression of our responsibility. This is the question that I want to press on you: Is it nothing to you, all ye that pass by? A great many people fail to appreciate their own personal responsibility and make very little application of the truth that is so forcibly presented from time to time. In other affairs, others are concerned with us, and that increases our responsibility. But in religious affairs, we think it concerns only ourselves

and we neglect it for other and more weighty matters. But that should not be. A great many people are in awful danger, a great many people are concerned, and it is a matter of eternity. Is it nothing to you? A great many church members lose their responsibility. The only thing to do then is to get back their tender conscience on the matter and re-double their efforts to save a lost world. It is something to us. Mr. Stuntz tells us that while he was in Manila, he preached one day for two hours to ten thousand people who stood jammed together in the sunlight. He was exhausted and night came on, so he told them they must go, and if there were any who wanted to hear any more of this gospel, they might come back in the morning and he would talk to them again. Upon waking in the morning everything was so still and a heavy rain was pouring steadily, and he felt a little relieved to think that there would be no people to preach to that day. But how mistaken he was! There were five thousand more people standing there in the rain and had been since very early waiting to hear the truth that was to make them free. Fifteen thousand people were reached that morning, and how his heart was broken to be compelled to leave those people to journey on to other fields. Fifteen thousand people

waiting in the rain since early morning. The gospel is something to them. They are intensely interested. We ought to be so interested, surely, when it has done so much for us. The Church of Jesus ought to make it so and we ought to see the necessity of saving this world and see the necessity to such an extent that we would have a great awakening in this country.

I would like to ask you Christians, is it nothing to you that while you are living on earth, you are to represent Jesus Christ to those about you, to stand in His place and show Him to the world? Is it nothing to you that Jesus Christ has chosen you to be a member of His body to show forth His love and His life and His passion for the world? Is it nothing to you that your Saviour is looking to you to show His power and His worth to a lost world? Is it nothing to you?

Is it nothing to you that God has provided a bountiful supply in His word for you to do this thing? Is it nothing to you that God has given you the pardon of your sins and has offered to give you that purifying of your heart? Is it nothing to you that God has sent His Comforter, His Holy Spirit, so that you can show forth Jesus by your living, and

so you can show others His power? Is it nothing to you?

Can you afford to neglect that holiness without which no man shall see the Lord? There is nothing to help you that God has not provided abundantly through His word and Spirit. Is it nothing to you that God has given you power over the enemy? You and I will have to answer whether we have appropriated that power. He has given us a supply so that we all may have victory. Is it nothing to you that this provision has been made for you? Nothing that God has promised this to you? Is it nothing to you that sinners are perishing around you? *It is something to Jesus.* When I was coming on an express train from Chicago and it suddenly stopped, I got out and found six people sent into eternity. They were just out on a little pleasure jaunt in their automobile and little expected that the ride would be fatal for them. The mother was dying, but breath was not all gone from her body. She was not a Christian, but as I knelt by the side of the dying woman, I prayed that Christ would forgive her sins, would pardon her dying soul and save her from everlasting death. Oh that she had lived a little longer that I might have told her of

Him who loves us all, that I might have seen her give herself to God and go home in peace.

I remember during the war, in 1864, the captain called me into his room and told me to be ready by eight o'clock that night to ride with seventy men, sixty miles and I must be there by four in the morning. So we got ready and started. For sixty miles we did not stop, on the gallop all the way. We arrived there fifteen minutes before four. The confederates had captured four of our men and would take them away at five o'clock in the morning and we had to re-capture them before it was too late. The government meant business and sent us out to get those men in spite of everything. How many of us have seen four men backslide and have we made any attempt to re-capture them? This meeting is meant to re-gird us for hard work. We need to be equipped for warfare. We ought to be willing to say, "Here am I, send me." Is your own soul of no infinite value to you? Is your own soul's salvation of no importance to you? Has death any terrors for you? If so, you had better get ready, for no one knows when you will be called. You will be asked to give an account of your stewardship, and you do not know how soon

that will be. Heed me, I beg of you, and prepare now to meet your Master.

Every one of us has an individual character. Our hopes and ambitions and all our faculties will live as long as God is living. A million years from now you will have all the personality you have now. The body may go down, but the soul will live on and your character will be just the same. Is it nothing to you that you and I are to last until the stars have passed away? Is it nothing to you that God has made us in this way? He has prepared the way for all our personality and development. From the perimeter of the will there is a highway to Glory. He has made this way at infinite cost. He died for us while we were yet sinners. He knew the character of men, and He knew it was worth while to die for man. If you don't make this preparation, if you fail to do this and stifle your own conscience, it will grieve the Spirit and when you come to finish it up, it will be a long way from your death bed to glory. The disciples asked him, "How will any man escape eternal death?" Is it nothing to you, all ye that are passing by, is it nothing to you? Is it nothing to you that God has brought you many invitations to come? It seems scarcely necessary that He

should have to give us so many invitations. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Such a glorious opportunity should be embraced without so many invitations. All the nations of the earth are looking unto Jesus now, and He will save them. He will save you, will cleanse your sin, will purify your heart, now. Is it nothing to you? "Him that cometh to Me, I will in no wise cast out." "Though your sins be as scarlet, I will make them white as snow." Is it nothing to you?

Is it nothing to you that God offers to give you this salvation freely? Is it nothing to you that he has warned you of the danger of delay? "Unless ye repent, ye shall all likewise perish." How hard it is for us to give up ourselves and whatever we have. My heart aches for the rich young man, who, put to the test, failed. How hardly shall a rich man enter the kingdom of God. "But without are weeping and wailing and gnashing of teeth." There the undying world shall curse the God of heaven because they repented not of their sins. Is it nothing to you that Jesus calls today? Is it nothing to you that there is a judgment day coming, when you will have to answer not only for yourself but for your neighbor, who was naked and you clothed him not, hungry and

you fed him not, sick and you visited him not? You may be called to that reckoning before forty-eight hours. You do not know. Those people on that pleasure trip little thought that the express train would hurl them all into eternity. Is it nothing to you that others have accepted the invitations and have been transformed and made marvelously beautiful and powerful? God is pressing you, waiting for your decision. Is it nothing to you that there is a heaven at the end of this life? It is to be the home of the righteous after death. Is it nothing to you that God has a sweet home, called by the name of heaven, for all of our friends, and we may be there? Will you hesitate longer? Is it nothing to you?

R. N. McK.

CHAPTER XVI.

SEEING THE KING AND HEARING HIS VOICE.

“For mine eyes have seen the King, the Lord of Hosts.”—Isaiah, 6:5.

The old testament worthies were men of vision. They were not visionary men, but were men who had caught the vision of spirituality. They were called seers. They caught the glimpse of a coming day. They saw the promises afar off. They were out to meet them and embraced them and confessed that they were strangers and pilgrims seeking a city whose builder and maker was God. To my mind it is foolishness to tell me that those old seers had not something worth speaking of. The world was not worthy of them. It is very clear that these men embraced the promises of a coming Saviour and looked through the shadows and laid fast hold of eternal things. Abraham had a vision of God. He had tested and proved his God and he was not afraid to obey, even when it took his only son. He knew in whom he believed. That was not the case

of Jacob. Jacob was too material to begin on, but when God got through with him, he was a prince in Israel. The Angel redeemed him from all iniquity that morning. That was a marvelous revelation of God to Jacob. That was not the case with Moses. He championed the cause of three million oppressed people. And they did not want him. Then he went into the wilderness for forty years at the command of God. There he saw a bush on fire. He stood in the presence of this bush on fire and God was there. He said, "Moses, you are on holy ground." And Moses talked with God. He left that bush on fire and he delivered two million people and the world is calling him blessed. He never was the same man from the day he met God. But he had a vision of God that made an epoch in his life.

Take Ezekiel, also. In the 30th year, 4th month and 5th day of the month, the heavens opened and he caught a vision of God. All of those old men got visions of God that opened their eyes and made epochs in their lives.

Here is another man who had a vision of God. When Isaiah got this vision of God he was not a stranger to God at that time. That man was in harmony with God. None can read the first five

chapters of Isaiah's prophecy and deny that he had a marvelous gracious experience, or got it at that time. He was a leader in Israel; standing in the king's court, he rebuked sin and idolatries of that time. He said, "You are covered with sin from the crown of your head to the sole of your foot, and there is not a morally sound spot in you. You are covered with bruises and putrifying sores." Israel had forgotten God. No man can preach that way who does not know God. That man had a definite knowledge of God. God gave Isaiah a vision and revelation of himself in the temple. And he knew just when it came. It was in the year King Uzziah died, he tells us. History tells us that was a striking year in the history of the race. It was the year of the founding of Rome and the Roman empire. Rome was founded, flourished and died, but that vision of God still lives on and outshines the sun. He describes that vision in the effect it had on him, the outcome of it and the higher commission he received that morning. He saw his Lord, face to face, and he was not likely to get over that. No one is. We know he did, because he describes Him. He was sitting on a throne. He saw his Lord on a throne and His glory filled the temple. He heard the anthem of eternity. You can read the descrip-

tion yourself. And lo, they were talking about holiness. The theme of heaven is the holiness of God. Isaiah had been able to see nothing but the backsliding of Israel, but they sang, "the earth is filled with His glory." But notice that it is the theme of holiness that fills the heavens.

I should think that the very thing that would put us under conviction most is our unholiness compared with the holiness of God. The lesson is that we should not hold back our wisdom or grade of success but making of the whole a heart adjustment of your nature to God. It nearly killed me when I did it. But he got a vision of something inside himself. He cried out, "Woe is me, I am undone." There is something in me that is not in harmony with God. It is not the language of a scared man, but of a man under conviction for his wrong doing. He said, there is something in me polluted; I cannot stand in the presence of God. The thing that convicts us for holiness is the nature of God. God started the race holy as a demand of His nature. He wanted to have fellowship with man. So He calls each one of us, and I say it reverently, because He needs ourselves. Isaiah did not say, I have been an awful sinner, You are a great God, I cannot look at You.

But he said, I am a man of unclean lips, I am living among people who are unclean. That is the frank expression of a man of God who realizes his uncleanness. Take that unclean thing out of my nature, he prayed. People will not be perfectly frank with God. That is the trouble. If you expect to get what Isaiah got, you must be as honest as Isaiah was. God laid the fire right on the place that was unclean. He touches us right at the spot. He laid it on my mouth, he tells us and gave me the witness, "Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin purged." He did not say I have given you grace to keep it down. Bless God, the thing is gone. It is not suppressed, but expressed. No wonder he never forgot it.

THE HIGHER COMMISSION.

If Isaiah had drawn back that morning, he would have died unwept, unhonored, unsung. If he had said, no, he would have been unknown and forgotten. He said, yes, and we are still talking about him. Immediately he said, "Here am I, Lord, send me." He did not say, "Where do you want me to go?" Nor, "Why?" Nor, "When?" He unconditionally said, "Here am I, Lord, send me."

There is not much in going anywhere until you get qualification from God. And you will notice that the Lord took him right up. Now notice, he was sent without any promise of a successful ministry, to the hardest place there was, where he was not wanted and the Lord told him he would have to toil and slave year after year without seeming to make an impression and would be repulsed on every side. And the Lord said, "Are you willing to go for me?" And Isaiah said, "I will go." Then comes the cry of the martyr. "How long, O Lord God, will I have to stay there? How long do you expect me to work in those surroundings?" "You will have to stay till the cities are wasted, till the houses are without men, and laid desolate." And Isaiah went; he found the people as described, they would not see, they would not hear and he was to stay there till he was the last man and the country was barren. Thank God for the men that will stick. But God is too great, His heart is too merciful to send a man to a place like that without a promise of some kind to cheer him. "That holy seed should be the substance thereof and it shall be a tenth." When we get up to heaven, Isaiah will begin to appreciate what his seed has brought forth. There is a time coming when the tares will be

separated from the wheat and then we want to be coming in with sheaves under our arms. Imagine living in this land and with the throng that are walking the streets of gold with their king. Do you want this vision? Do you want the fire to touch you and make you clean to do His bidding? Whatever in us is unclean, Oh God, purge that spot, make us wholly thine, pure and unspotted from the world. Where others fail and falter, we are conquerors in Thy name.

W. H.

CHAPTER XVII.

THE DOXOLOGY LIFE.

You have heard of many kinds of life, the sanctified life, the victorious life, etc. I am going to speak about the doxology life. That is an incarnated doxology that is in harmonious praise to God. I am going to show you some of the chords in the doxology and maybe we will strike the key here. I have no doubt that we have many samples of it in this presence. Let me read from the first Epistle to the Ephesians, third verse: "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ. According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of His will. Wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery

of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him. In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will; *That we should be to the praise of his glory*, who first trusted in Christ. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, *unto the praise of his glory.*"

The incitement to express a doxology is by the rehearsal of the Spiritual blessing. I will not define Spiritual blessings nor enumerate many of them. But I want to say something about them all:—"With all spiritual blessings in heavenly places in Christ." Of all Spiritual blessings some one thing is here said of them and arrests our attention. He hath blessed us with all spiritual blessings according as He hath chosen us in Him before the foundation of the world that we should be holy and with-

out blame. All Spiritual blessings have a relation to and bearing upon holiness. Hence, we can never array one Spiritual blessing against another. There is a sense in which all Spiritual meetings are holiness meetings. They are not all regeneration meetings, nor sanctification meetings, but they are all in some sense holiness meetings. But I want you to note that the spiritual blessings that visit us have a looking toward holiness, have a bearing upon holiness. It will take the whole of them to make us and keep us holy. I might say to our own hearts, we will need frequent spiritual blessings to enlarge us in holiness. I will enumerate some of the great cardinal blessings that lead to holiness. Forgiveness of sins, adoption into God's family, illumination, revelation and I might say, the forgiveness of sins which has predestinated us into the adoption of children. One chord of the doxology is that, "Having predestinated us unto the adoption of children that we should be to the praise of the glory of His grace." Again, "predestinated according to the purpose of Him who worketh all things after the counsel of His own will, that we should be to the praise of His glory." This is the doxology of praise according to the glory, that we may be to the praise of the glory of His grace.

We cannot attain to the doxology life without spiritual blessings leading there. No matter how legalistic our lives or how we turn our attention to prayer, we cannot hope to be where our lives are a constant praise, a constant glory and doxology to God unless we have received certain blessings which shall bring us to that place of sustaining a doxology life.

Knowing that our sins are forgiven, that we are adopted into God's family through His mercy, this is as breath to the Christian. Now in proportion as we are a praise, an honor, a glory, a harmony in God, in that proportion we have received the cardinal blessing of spiritual life. Only that way is it possible for us to live the praise life, the doxology life. I will only ask and exhort you that you keep yourselves open to the light. Will you keep yourselves face toward the light? Instead of the light coming to kill you, it is coming to make you bud and blossom and grow. Light coming into the inner parts of the organ does not spoil it; it is only to make it possible to find the dust and cleanse it so that it will make sweeter music and more perfect harmony.

David Updegraff was associated with me several times at Mountain Lake and I remember he had a little son, who has since grown into a man. When

he was quite small, he could not realize that his father was any more than just his father, until one day, he was reading his father's name in connection with so many things, and went to him and said, "Pop, I feel like I am mighty lucky to have you for my Pop." Meaning no irreverence, I feel as if I could say to God, "Oh God, Oh Father, I feel that I am mighty lucky to have Thee for my Father." It is to the glory of His grace that we are His children, that He has made us fit to be His sons.

J. H. S.

CHAPTER XVIII.

TALKING TO OUR HEARTS.

Christ talks to your hearts. "Did not our heart burn within us while He talked with us by the way?" There is nothing so sweet in this life as perfect liberty in Jesus. Educate your naturalness to God's glory. Let God have the right of way. Study God's word as often as you can, pray without ceasing, and He will speak to thy soul in the way.

One day our children went over to play with other children who had had the typhoid fever. Later we discovered that another neighbor's child who had also been there had been stricken with the fever. We were obliged to go to labor for the Master in a distant field and that necessitated our taking our children with us, but we could tell nothing concerning our children and the awful plague. So I made it a subject of prayer. I opened my Bible and put my finger on this passage and took it for my answer: "No evil shall befall thee, neither

shall any plague come nigh thy dwelling, for He shall give His angels charge concerning thee." Again, a committee in one of my churches was appointed to wait upon me and ask me to be a little more quiet in my sermons, and not make such a noise. I promised to do the best I could, but during the course of my sermon, I forgot all about it and began getting warmed up again. After the service they came to me again and talked a little stronger. I wanted to do the Lord's will, but I could not feel any definite leading as to the way I should go. So I made it the subject of prayer. Opening the Bible, I came upon these words, "Loose him and let him go." I preached from that text that night.

H. L. P.

CHAPTER XIX.

THE HOLINESS WAY.

It is a spirit baptized way that leads to the city of gold, and to God. Be filled with the Holy Ghost all the time. It is a highway. In the wilderness life the Israelites were all backsliders. Only Caleb and Joshua held firm and they could not prevail; into the wilderness they must go. Should I say, I am so sorry I am the child of a King? No, no, no. I would tell it everywhere. Do you know who my Father is? Why, He is a King. Ashamed of it? Indeed not, proud instead to tell it everywhere I go. There's a highway there, and a way, where sorrow shall all flee away. Where the light shines bright as the day. I'm walking in the King's highway.

It is the way of holiness. It is the only way to go. We know not whither thou goest, how can we know the way? "I am the way, the truth and the life; no man cometh unto the Father but by Me." It is the only way to the city of God. It is the

straight and narrow way. This is the way, walk ye in it. Then said one unto Him, "Are there few that be saved?" And He said unto them, "Strive to enter in at the straight gate. The straight way leading unto everlasting life; this is the way, walk ye in it. "It may cause you to walk in Japan or China or India or Africa, but it is the only way, walk ye in it. For many shall seek to enter in and shall not be able, for "straight is the gate and narrow the way that leadeth into life, and few there be that find it." It is a very safe way. The redeemed shall walk and know no fear. It is a simple child-like way. One time I was preaching and had called sinners to repentance and felt that surely in that large church were some who should come for pardon and blessing, but there wasn't a response. At last a little girl came up to the altar, stepped upon the kneeling rail, turned and faced the people, took my hand and said, "Come to Jesus, Come to Jesus, and be washed white as snow. This man has told you this, why don't you listen to him, when he is begging you to come and be saved? Are you afraid of God? Are you ashamed of this altar?" Then she doubled up her little fist and shook it in their faces and said, "Now you march right up here." Then she turned on her little knees and cried and

prayed, "Oh God, save my papa and my mama." And I said, "Now is the time to keep still and let God use this little child." But how I wanted to shout and praise God for her. So she prayed and exhorted in her simple childlike way and that night thirty-two heads of families rushed to that altar and prayed for salvation. Still she prayed, "Oh Jesus, I am nothing but a little baby. I know nothing, but I want all these people to know and love You. I am so small and know so little, help me and help them."

It is a beautiful thing to preach that this holy highway is a *childlike way*. Help us all to be as little children. Whosoever shall not receive the kingdom of heaven as a little child, shall not enter therein.

It is a personal, lone way.

We must leave our friends, our hopes, our ambitions; must lay all at the feet of Jesus. If we wait for all our family to approve of our way before we take it, we will never go. Leave all, and go alone and Jesus will be with you all the way.

But it is a happy way, a cheerful way. Cheer each other on the way to God. Sorrow and sighing shall flee away.

"Thou wilt keep him in perfect peace whose

mind is stayed on Thee." It is an ever upward way. "They that wait on the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

The time came when we knew our little one must go home to God. She was just four years and six months old. Lying in my arms she kept saying, "Mama, don't cry. I am not afraid. Papa, dear, don't cry, Jesus goes with me. Jesus goes with me." We put her in her little white coffin, I yet hear her say, "Papa, come up here, the half has never yet been told." For nineteen years she has been singing, the half has never yet been told, and soon I shall see her. You who have promised loved ones before God to meet them yonder, come and prepare yourselves by washing in the blood of the Lamb, that taketh away the sin of the world.

H. L. P.

CHAPTER XX.

GOD'S USE OF LITTLE FOLKS.

I am a little knocked out in my throat, but my heart is still flying. My soul has not been hoarse since I left here last year. I am here with a bad throat but a splendid experience.

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world and things which are despised hath God chosen, yea, and things which are not to bring to nought things that are. That no flesh should glory in his presence.”—(I Cor. 1:26-29.) I want to tell you what He has done and then I will tell you why He has done it. These verses prove to us that our religion is supernatural. Nothing makes men act so different. “For Christ sent me not to baptize, but to preach the gospel;

not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness. But unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God. But the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many noble and not many mighty, are called."

In the eyes of the world the things that God does or has done, or is doing, always look like a piece of foolishness. But how small we are in God's hands and how powerful is our God! We tremble

to think that we can become one with such a God and fear not to pray to Him for what we need.

It is said in history that Mary, Queen of Scotland, dreaded the prayers of John Knox more than a great army. A little woman in Eldorado, Texas, was praying for her husband, who was a very wicked man, a gambler, thief and into all vice and wickedness and she said, "I am going to have him for Christ." She went to praying and prayed all day and he, not having success where he was, went to Fort Worth. Still she prayed. "Lord, he is going farther away, but I want him for Thee," and she held on. He was restless, felt desperate, went to Dallas. Had no success there. Left Dallas and went back to Eldorado. There his wife had never undressed, but just walked the floor, praying, "Oh Lord, save him, I will never sleep until he is saved. I will stay here for years if need be, but I will not give up. Bring him back to me and save him for Thyself." He came home and found his wife there and he said, "Wife, pray for me. Can your God do anything for an awful sinner like me? If He can, I want Him to try. Pray for me." And I saw him join the Methodist Church and he has been sweetly and wonderfully saved ever since. And all done through one little woman walking the floor

and holding onto her God. Surely God uses the little things of the world to confound the mighty.

The Lord will teach people in a very peculiar way. God walked out in Texas and laid His hand on a little Swedish girl, just a poor ignorant foreigner and He called her to His work. She secured an education and I listened to that woman as she preached and marveled at the power of God to transform that girl into the wonderful woman that stood before us. It was for this that Christ came, to make out of the weak vessels to confound the mighty. He can use every one of us in a marvelous way if we will but let Him have His way with us. Who will come now and get right with God and let Him use you in His own way?

B. R.

CHAPTER XXI.

A VESSEL UNTO HONOR.

“But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor sanctified and meet for the Master’s use and prepared unto every good work.”—(II Tim. 2:20-21.)

You and I may be sanctified to God. He expects it of us. He is disappointed if we are not. I fear He has come many times and found us a disappointment. It was bad for the fig tree that it was a dissatisfaction to the Master. But how awful it must be for us to be a dissatisfaction to God. We are to be a vessel unto honor. We must purge ourselves and be prepared to do His service.

It is a very great help in understanding this and explaining it to have in mind that there are four classes of vessels in the preceding verse, and if you miss them you will confound the whole idea.

Vessels of gold and silver and of wood and earth.

I think of our home when I was a little boy. We were very poor and there were no gold vessels in our home. Gold was very rare. Then there were no silver vessels. Mother had a silver breast-pin and I think that was all the silver there was in the house. There were no wooden vessels, but mother had an earthen vessel that is one of my dearest recollections of my mother's home. She used this always to set bread in. For forty-seven years she used that earthen vessel and kept it clean always and sitting right in the kitchen where she could use it constantly. That earthen vessel was always there and always clean, ready for use, except when she was setting bread in it. But by and by the old jar became cracked and was of no particular use any more, so mother patched it up and kept it filled with beautiful flowers and ferns. You may be a vessel that is cracked, or perhaps you never had the advantages and opportunities of others, little education perhaps, or infirmities, or afflictions of various kinds may have overtaken you, but in this evening time of your life you may be so beautiful and adorned with the flowers of His grace as to be a vessel unto His honor. All of us cannot be silver-tongued orators nor instruments to express golden

thoughts; those have their place, but we cannot fill that. But perhaps we are wooden vessels. Next to the old earthen vessel at home there was the wooden bucket that hung in the well. It was old, and somewhat broken, but there it was clean and ready and handy for service. That is what we are wanted for, simply to be clean and handy for the Master's use, no matter whether we are gold or silver, wood or earthen, the Master can use us and bless others through us. Sanctified and meet for the Master's use and ready for the Master's service. Be holy and handy, sanctified and ready.

J. H. S.

CHAPTER XXII.

INIQUITY AND ERROR ARE SIN'S TEACHERS.

Error and fanaticism have in them as a foundation some truth. The trouble is to distinguish between truth and error. For instance the gift of tongues movement. God manifests Himself to His children in a great many ways and we cannot discredit any one of them. But we are not to put any emphasis on any one to the exclusion of others. The foundation of God is sure. Lots of souls are lost through just these fads and fanaticisms. It does not matter to the church, for the church of God is strong enough to withstand all these movements, but it does matter to the individual soul. You cannot afford to run with that crowd. To be a vessel unto honor, ready for the Master's use you must be careful and watch whom you go with. I have never found any authority for saying that the day of miracles is past. I have no authority for saying that the day of speaking in new tongues is past. That is with God. I believe that if we are

abounding in the Spirit, God would every now and then be doing wonderful things. He would even touch individuals with a gift of strange languages. But the tongues movement is altogether unscriptural, far from the Spirit of Christ, far from the teaching of the New Testament and far from the means of propagation of the Spiritual Kingdom of Jesus. The New Testament puts it last and they put it first. Do all speak with tongues? Is that an essential mark of their having the Spirit? If any speak with tongues, let it be by one or two or three, not a great assembly. But these parade it far and wide. There are errors that lead on to sin and make one an outcast in the Kingdom of Heaven. Being in the world, but not of it. The world is in our churches, our books, our pulpits, but even if it is there, don't let it become a part of you. Keep yourselves pure and unspotted from the world. If you want to be a vessel unto honor, you must get rid of your abnormal curiosity to try every new thing that comes along. The only reason God is compelled to use poor vessels sometimes in His work is that He cannot lay His hand on better ones. We must be vessels unto honor but we must be clean and handy. Won't you come and be made clean and meet for the Master's use? He has ordained that

none should perish. Would you be a disappointment to Him? Come now, though of wood or of earthen ware, Jesus needs you, has died for you, and calls you now.

J. H. S.

CHAPTER XXIII.

SAVED BY BELIEVING.

Justified by faith, sanctified by faith, we live by faith, so we are saved by faith. We have salvation by faith. We are not so steadfast in faith as we ought to be. We fail to persist in believing. We miss the way of victory and miss the way of faith. We cannot believe without faith. And God commands us to believe. Faith is very simple. The reason a sinner finds it hard to believe is because he does not make a thorough surrender. It is as easy to believe Jesus Christ as for a man who has eyes to see and look. Jesus Christ don't overthrow the figure when He says, just look to Me all ye ends of the earth and ye shall be saved. Only look. Those who have eyes can look. It is just as easy to be saved by faith as for a man to hear with his ears. There was a wicked boy, the son of a preacher. His father was dying and knew that the boy would be lost unless there was some promise he could extract from him before his death. So he said to

him, "My son, I want you to come and sit in this room for five minutes every day for a week after I am gone. Is that too much to ask of you? It would please me and soothe my dying moments if you would promise me this one thing." It seemed such a little thing and the boy promised that he would come in and sit perfectly quiet, without book, or paper or anything to take his mind, for five minutes every day for a week. The first day after the father's funeral, he went to the room where his father had been, and sat down with his watch in his hand to put in the five minutes. It seemed an endless time and he wondered what his father could mean by asking such a silly thing as that. But he intended to keep it up, out of respect to his father, and so left until the next day. When the next day came, he went in for five minutes and began wondering where his father was, if he could see and know that he was keeping his promise. He began thinking of his father's life and how pure and noble he had always been and wondered if there was a reward in another life and whether his father had entered into such a reward. Then the time was up. The next day and the next he came into the room and could not help thinking of his sainted father and he became convicted of his own unworthi-

ness to be in that hallowed spot, even for five minutes every day. Before the time was out, he was on his knees in that room where his father had died and had given himself wholly to God and is now an upright, holy, Christian man, giving his life to the service of God and his fellowmen. He just went into the room and listened and God spoke to him. His father knew if he could just get him to listen, he would find God, for it is just as easy to be saved as to hear with your ears. Just hear, that is all. Faith is very simple.

Again, faith is universal. It belongs to the human family. It can be exercised by everybody. Faith belongs to the individual. We are exercising it daily in regard to our temporal needs. Do we ride on the train or cars, we do it by faith. We have faith in the man in front. Faith is a faculty that belongs to the human race. You must believe. God has given you the power and the one in whom to believe, but you must do the believing. All things are possible to him that believeth. Jesus said, "This is the condemnation that light has come into the world and men love darkness rather than light." If we fail to confess our faith, we weaken our faith. It makes us less effectual in regard to other people. Supposing a man was in very great

trouble. Suppose he found a man who could and did help him out of this trouble and cleared it all away and left him a free man. Maybe it was a lawyer whose services he needed. Then after he was all settled, and the trouble was gone, and all through this one particular man, he goes to a friend and he says, I was in great straits. You know how tangled my affairs were. Well now, there is nothing wrong. Everything is all cleared. The friend would ask who had helped him to overcome all the difficulties and he would say, "I don't know," or "I am not going to tell." It was wonderful and he is a great man, but I am not going to tell you who it was. Well that lawyer would not want him for a client any more. That would be base ingratitude. Yet that is what we are doing when we refuse to tell of Jesus. We are saying, there is one who died for my sins, he has prepared the way for my eternal happiness at his right hand, he has died for you, too. Well, who is that man? "Oh, I am not going to tell, I don't want you to know. I won't say one word." Would Jesus be proud of you?

If you want to be saved, you must settle some things in your own mind. Jesus is able to save you, He is the omnipotent One. He is willing to save

you. He is able and willing to save you. How do you believe on His promises? By the word, many are saved. The unpardonable sin is to have once had the light and then have let it slip from you and embrace darkness again. We must have a religion that puts us out of the sinning business or it is not a satisfactory religion.

Rock of ages, cleft for me,

Let me hide myself in Thee ;

Let the water and the blood,

From Thy wounded side which flowed,

Be of sin, the double cure,

Save from wrath and make me pure.

John teaches us not only the power of the cross to cleanse us from inbred sin, but the power of the blood to keep us from sinning. He also teaches us that though we sin, we have an Advocate with the Father, Jesus Christ, who is the propitiation for the sins of the whole world. But we can be raised to a place where we will not fall.

R. N. McK.

CHAPTER XXIV.

CHRIST'S MINISTRY OF MERCY.

Wilt thou be made whole?—John, 5:6.

There are three passages of scripture descriptive of Christ's ministry of mercy. They reveal to us a heart of compassion as he came in touch with withered humanity on life's great highway. One of these passages that is descriptive of his ministry is prophetic. On his coming he will "give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." That is descriptive of mercy. Another of these passages is also prophetic, though uttered by Christ himself. It was when He was up in the synagogue on the Sabbath day. This was the text He read: "The Spirit of the Lord is upon Me, because He hath anointed me to preach the gospel to the poor, and to heal the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God;

to comfort all that mourn." God anointed Jesus of Nazareth with the Holy Ghost and with power. He went about doing good, healing all that were oppressed with the devil. There are the three passages describing his ministry of mercy. "Beauty for ashes," "joy for mourning," "praise for heaviness. He heals the broken hearted, gives sight to blind eyes, and balm for pierced hearts. He would heal all oppressed of the devil, for God was with Him. Now follow Christ in the land of His ministry, and you will see how closely these three are fulfilled, as He came in touch with men. He seemed to go out of His way that He might come in touch with those who needed His help. His great heart is always moved with compassion toward those in sorrow. His ministry of mercy is beautifully illustrated in His dealings with the Samaritan woman, 15th Chapter of Matthew. He fixed it so that woman would meet Him on the road and she was blessed and received just what she needed. He seemed to go out of His way to help her. Jesus and His disciples were about to start to Jerusalem. I must needs go through Samaria, He said. They always went around Samaria, before, but He said—I must needs go through there. He met the woman as she came

with a pitcher for water, but He sent her back with a well full of living water.

Again the narrative tells of a great feast at Jerusalem. The city was thronged with people. He did not stay down with the crowd around the synagogue but left, and the next we find of Him He is up at a cheap marketplace by a pool where there were a great crowd of impotent folk, the blind, the maimed, the halt and the withered. It was a great blasted crowd. They could not get down town, and would not have been welcome. As He stood in the midst of that withered throng I know His heart must have broken within Him. They must have been a hard looking set. But He picked out the most hopeless, degraded case there. A man withered for thirty-eight years. Every hope gone. He came and stood by him, and asked him, "Wilt thou be made whole?" The first thing He did was to get his attention from the pool to a person. For thirty-eight years that poor man had hope of getting some help from a pool of water. Before Jesus Christ could do anything for him He must get his attention to His divine personality, and off of himself. And before He can ever do anything for any of us He must get our attention from all human help and dependence to Himself, and Himself alone. Again it not only

centered his attention, but it opened the way for him to unbosom himself to a stranger. He had no idea it was Christ. Do I want to be made whole? For thirty-eight years I have wanted that. Herein is a confession of hopelessness. I have had thirty-eight years of defeat, I would like something better, but there is no hope for me. He just confessed his heart need, Again that question deepened the sense of that man's utter helplessness. When everything is gone, nothing left, we must then get help from divinity. That question gave that man the first true ray of hope he had ever had. After thirty-eight years of failure he now had a chance held out to him. It begat in him a spark of faith. Will you believe God that you are going to get through now?

It demanded a complete surrender on his part. God will never save you over your protest. He stood outside of that man's personality and asked a complete surrender. Wilt thou; demanded absolute surrender. He had to say, I will. He had to trust completely and implicitly in Christ. He met all the conditions. Then Jesus asked him to do the very thing he could not do. The thing I could not do for thirty-eight years I can now do through Christ. He invariably compels us to do the thing we never could do. The next thing was, "Take up thy bed."

He made no preparation for a relapse. He burned every bridge behind him. He made him master of the thing that had mastered him. Jesus told him to walk. A man defeated for thirty-eight years, in obedience to Christ went home conqueror.

Now, before that man got home, he got in trouble. He got in trouble in direct obedience to Jesus Christ. Why man; this is Sunday, why on earth are you making so much noise? Man, don't you do that. But I notice this man made a failure on one point. He could not tell the name of the man that had cured him. Then as soon as he got home and told his folks, he broke for meeting. That was a good sign. There Jesus gave him the conditions of keeping his testimony. "Behold, thou art made whole: sin no more." He did not say, "You are just a young convert. Do the best you can, and you will get through." No, he said: "Sin no more." The condition for keeping your wholeness is sinning no more. Not only did He give him a condition of keeping the blessing, but Jesus left him with a warning, a burning warning. "Sin no more, lest a worse thing come unto thee." The Bible deals with backsliding in fearful language. God accepts no going back. He gives us every mercy and help He can, but He wants no waverers in

His ranks, people who swerve with every tide of good or evil. He wants only those who will love Him always above everything, and serve Him with joy and praises all their days. Just as surely as He was standing in the sheep market, He is saying here today, Wilt thou be made whole? Jesus Christ is standing here saying, Wilt thou be made whole? Who will?

W. H.

CHAPTER XXV.

"INTERCESSION."

After leading in prayer for divine illumination and asking others to follow in short petitions, the leader prefaced his lesson by saying: "This camp stands for the sanctification of believers and the conversion of sinners. There is so much involved in the doctrinal and ethical life of holiness as to make this 8:30 a. m. hour the essential one for teaching."

Luke 11:1-13. Jesus gave us a beautiful form of petition: "Our Father;" Father is at hand. He is present when the sparrow falls, though the huntsman's arrow has pierced the bird. We should practice His presence. Then he went into definite instruction on prayer. First, persistent intercession by the one who "knocks" for another. He did not ask his friend to send the loaves, but "lend me three loaves" that I may dispense the blessing to one in need. The knocking prayer is the intercession for others. I was wrongly instructed in the outset. I

was taught that I must *agonize* for the "Gift of the Holy Spirit." Jesus rebukes that. The father at the table *gives* to his child freely. Your struggle was getting to the table, the struggle was with yourself. The most willing gift the Father has for his child is the "Gift of the Holy Spirit." "Draw nigh to God." How? "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." That's your work. God tells you to do it. Open the door and He will come in. God is no house-breaker. Open the shutters and let in the light. Our struggle is the measure of our resistance and meanness. Persecutions and difficulties may be encountered. Push on, keep knocking away. How many times? "Seventy times seven," until it becomes a loving habit. As you go pray the Lord of the harvest to send forth laborers. Keep in touch with the source of supply and the needy ones and that will keep you active. I took my church register and prayed for every name on it; that was good for me and for them. It is lazy praying, "Lord, send the Holy Ghost from house to house," then sit down and wonder why the Lord didn't answer. "As ye go," *puts you in it*, and except "ye go," you cannot pray and find helpers. When you do nothing you reflect on God.

"O Lord, Thou canst save and none can hinder." He is doing his best, but He must have you to help. Because *we see* a wire we say, "There's a means of communication." Soon we learned that the atmosphere is charged with electricity, now we send our messages by wireless telegraphy, *where we can't see any transmitting medium*. I send the message, God drops it down in the stations; thus I become co-operative with the Holy Spirit by intercession. Some one *must send the message*. Intercessory prayer has its place. Lend me three loaves for a friend, I'll help God reach my friend, If we cease to intercede, God ceases to have something to bring about. "There was no intercessor" is a sad passage of the Word. An infidel lawyer in Missouri was constrained to close his office door and fall upon his knees and cry to God for mercy. At the identical hour his mother was on her knees and got the assurance that her son would be saved. He became a useful evangelist.

We must not only pray to send workers, but pray for the workers. The longest prayer Jesus ever made was for the disciples. Very few were converted under the ministry of Jesus. He devoted his time in *preparing them to do it*. Read John 17. He frequently asked prayer for Himself and the min-

istry. Only sympathy, prayer and labor with the ministry can make the ministry effective. The times are so full of prejudice that we fall into the same Christless habit of others. Criticising instead of interceding. If any man could be independent of the brethren and their prayers that man was Paul, yet he writes: "I beseech you, brethren, that ye pray for us."

L. H. B.

CHAPTER XXVI.

HOLINESS.

God himself cannot control sin. The carnal mind is not subject to the law of God. There are two natures to sin. This demands two works of grace. Heaven is a delightful place because there is nothing but holiness there. Holiness does not split the church or heaven would be split to pieces. Holiness shows up the divisions which already exist, as Carrie Nation shows up the divisions which exist on the saloon question. If you are on the fence when she comes, you will be off the fence when she leaves town.

God has a work of grace which puts you beyond the bounds of sectarianism. This is a Bible for believers. Some think that Christ is a convenience when they get into trouble much the same as liniment relieves neuralgia. The Bible is a book on holiness. Mine is self-pronouncing and easily understood. Whoever defines holiness leaves sin all out of it.

Thousands of people lose the title to heaven because they don't seek a fitness for it, for holiness is the mark of heaven.

To get conversion, you must welcome all the light that comes to you.

To keep saved you must walk in all the light you can find.

If children and fools may not err in this way what kind of a loop-hole are you looking for, anyway?

When you get converted you give up every wrong thing. When you get sanctified, you must give up every right thing.

It is a great necessity to go after the next best thing ahead of you. Holiness is the goal. Your call is not to sinning and repenting, it is unto holiness. God has no harness for sinners in the church or out of it.

There are many feeble folks, but very few hypocrites. If you stumble over hypocrites it is because they are before you.

How shall you get the grace of holiness?

1. Believe that there is such a thing. Madame Guyon found it in the bastille. Wesley saw that we are justified before we are sanctified. Methodists

should all go after the blessing to match their theology.

2. Feel your need of it. Pray, "show me myself." Then cry, "Show me Thyself."

3. Determine to have it. Note these steps sure and none of them too broad or high, for the least earnest soul—*Desire, Determination, Desperation, Death, Deliverance.*

4. Consecrate all to God. Lay all upon his altar.

5. Believe for it Receive *it* by looking to *Him*.
Do it *now*. I. F. H.

CHAPTER XXVII.

THE INDWELLING CHRIST.

That Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love—Eph. 3:17.

This is one of the master themes of the New Testament. It is the climax of Christian experience. It shows the possibilities in the kingdom of grace. There is nothing greater to be had in this world than to be cleansed from sin, made whole in heart, perfect in love, and divinely indwelt by the Son of God. Nothing greater is to be had this side of the gates of gold, and only greater in quantity on the other side. For years some of us have been laboring in testimony, and exhortation, to try to get the hungry world to seek the cleansing of the grace of God and by their faith to realize and to keep this gloriously theirs. See the mother standing by the crib, looking at the face of her first born child. From that time the life of that mother is in that child. The mother lives in her baby. But that is a weak

illustration of how Jesus lives in us and we are His. As I approach the theme of the hour, I want to take time enough, for I am not going to hurry. I want to get three stones on which to construct my theme. Against Jesus, the gates of hell cannot prevail. As a foundation I want to use three corner stones. First, where this experience of the divine indwelling was promised. Second, where it was possessed; and third, where it was taught. Here you have the three stones, *promise, possession, practice.*

First, as to promise. In the 14th chapter of John, 20th verse, we read, "At that day ye shall know that I am in My Father, and Ye in Me, and I in you." He was prophesying what was to come into the lives of His disciples. If a man love Me, he will keep My word, and My Father will love him, and We will come unto him, and make our abode with him. This Jesus promised to His disciples.

Paul said it was God that called him by His grace and revealed His Son in him. He said, "I am crucified with Christ; nevertheless, I live, yet not I but Christ liveth in me. He says, Christ lives in me and I am carrying a burden of prayer that the one who lives in me may be living in you. In II Cor 6:16. We find these words: "For what agreement hath

the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people." Now we have the promises of it, the possession of it, and the teaching and practice of it,—the three corner stones. With that as a basis we can start to erect a superstructure which will stand unharmed by the fires of the judgment day, and all the thunders of eternity will not jar it. With our faith on this pyramid we can live above the clouds, for we have that One in us the hope of glory.

Now, notice the work of the Holy Spirit in this experience. Notice the preceeding verse to the text and you will find the relation of the Spirit to your experience. "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man, that Christ might dwell in your hearts by faith, that ye, being rooted and grounded in love," etc. When you and I found Jesus the first thing the Spirit began to do was to create an appetite for the Word. When I was little the folks promised me many beautiful gifts if I would read the Bible. But that had

no such effect on me as did my finding of the Saviour. I read three chapters once, and then I told them they could keep that gift, I did not want it. But the Holy Spirit begat an appetite when I was converted. After we had a good appetite then He led us out in prayer. A longing for prayer took hold of us. Then comes the inner longing for something we do not possess. Then another turn reveals something inside of us that keeps cropping out when it is not wanted, and that we did not know was there. That unclean thing, in our nature. Who will ever forget these revelations of the Holy Ghost? The ransacking of the Holy Ghost through all the different compartments of our souls, and bringing it before our eyes. All these are offers of the Spirit. The Holy Ghost will go clear back into your practical life and find out everything you do, and find everything in your nature out of harmony with God, with holiness and purity. The Holy Spirit is needed to apply the blood, reveal Christ, and introduce the Son of God.

Then there must be faith in your experience. That Christ may dwell in your hearts by faith. Keep in the will of God, trust him, and go on, and He dwells in you by faith.

“That Christ may dwell in your hearts by faith,

that ye being rooted and grounded in love." When you lose the witness, the love, the unction, out of your experience, you lose everything. Rooted and grounded in love is the standard experience here. There are such marvelous possibilities of a faithful soul and we are not to go back. If you think it is impossible to keep this faith and keep ahead of the starting point, let us inquire of the blood washed throng. Here are the largest and ripest saints of all ages gathered for our benefits. Suppose we employ the wings of the morning and go back over the hills of Long Ago, and inquire of the blood washed throng and have them testify. The first one we meet is John the Beloved, on the isle of Patmos. Herein is his love made perfect, that we may be bold in the Day of Judgment. Perfect love casteth out fear. And we find Simon Peter saying, "Sanctify the Lord God in your hearts, and be ready always to give answer to every man." * * * And Brother Jude: "Now unto him that is able to keep you from falling and to present you faultless * * * be glory forever." "God hath not called us unto uncleanness but unto holiness." He shall purify the sons of Levi. Now we "should be to the praise of the glory of His grace." There is power

back of this to keep us. Now unto him that is able to do exceeding abundantly above anything you can ask or think, according to the power that worketh in you unto Him be glory in the church throughout all ages, world without end, amen. My soul says Glory, great is the Lord our king. The bell has rung, but you can get it yet. Come, come to Jesus!

R. N. McK.

CHAPTER XXVIII.

ESCAPE TO THE MOUNTAIN.

“The angel said to Lot and his wife, escape for thy life. Escape to the mountain lest thou be consumed,” and that is the message I bring to you. Escape for thy life. Lot’s wife was told, the city is doomed. Look not behind you, don’t stop in the valley. But press on to the mountain top. That is God’s regular order today. Every kind of sin you can think of is a doomed city. We know this is a day of mercy, but there is a day of wrath hanging over this world. The Judgment Day is already set and you go to it. Vice and wickedness of any kind is as a doomed city ; and I call to you to escape for your life. Lot’s wife looked behind, and turned to a pillar of salt. That’s what the Bible says. I never saw her but once, and that was in New Orleans in a museum. They had everything there, but I noticed particularly the white form of a woman with her head turned this way and it was inscribed, “Lot’s wife.” Look not behind thee. Flee from sin, every one, flee, for you are doomed if you stay. But do

not look back, give it up once for all, make a clean sweep, and do not look back longingly for that which you have once given up.

But see, it says, neither stay in all the plain. Do not stay too near the place where you started from. God has called you unto holiness, and commanded you to go there. God wants you to have a mountain top experience. Get religion and put it in your business. Escape to the mountain. That is the only place of safety. Every event that amounts to anything in the Bible has taken place on a mountain. God gave Caleb a mountain. Moses received the law on a mountain top. The Sermon of the Mount and the feeding of the five thousand was on a mountain side. And the crowning one was Mount Calvary. Look over every event of importance and you will find it was on a mountain top. Did God ever give you a mole-hill? That was not what he gave Caleb. One must climb to Mount Calvary, and see the vision of the bleeding, groaning, dying Lamb before he can lay his guilt and condemnation at the foot of the cross. Then he goes across the plains of self-denial and on Mount Sinai receives the baptism of the Holy Ghost. Escape for thy life, Look not behind thee, neither stay thou in all the plain. Escape to the mountain lest thou be consumed. B. R.

CHAPTER XXIX.

CHRIST'S SECOND COMING.

Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen. Rev. 1:7.

We have in this passage of Scripture an authoritative declaration of a great fact. A fact so important to me as a Christian that I dare not ignore it. A fact so important to me as a preacher that I dare not make merchandise of my views concerning it. That great fact is that Jesus Christ, the Son of God, is coming back to this world again. He came once on a redemptive mission, finished the work given Him to do, went and sat down on the right hand of the Majesty on high. But now, my text says He is coming back to this world. The Christ of Virgin birth, of faultless life, of victorious resurrection, of the glorious ascension, of personal intercession, is coming back to this earth. Not as a Saviour, not as a Redeemer; not in humility He is coming back as a King of kings, and Lord of lords, travelling in the clouds, and the kings of this earth will have to bite the dust. This great coming of

Christ as a King and Lord was predicted by the prophets. "Behold the Lord cometh with ten thousand of His saints to execute judgment upon the ungodly." He did not do that first, so He will do that when He comes again. Not only is this predicted by the prophets, but it is promised by Jesus himself. If I go and prepare a place for you I will come again. It was also sealed with angels. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." He has not come that way yet.

Again, He is spoken of by the apostles. Paul said, "For the Lord himself shall descend from heaven with a shout, and the voice of the archangel, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord." He has not come that way yet. James, that practical writer, told them they were having a hard time, but to comfort their hearts, because the Lord was coming back again.

When He shall appear, we shall be like Him, for we shall see Him as He is. Then it is in the Apostles'

Creed, and we say it every Sunday morning, "When He shall come again to judge the quick and the dead." He is coming. I have no opposition to it, have you? Even so come, Lord Jesus.

The Bible tells us that when this event does take place it will be sudden. As sudden as the lightning flashes from the east to the west. As unexpected as a thief in the night. Watch!

Again, it shall be a snare to all them that dwell on the earth. Humanity is not expecting Him and He will not be welcome when He comes. But He won't wait for that. It will be in an hour when ye think not. But He is coming surely.

The Bible next hints as to the condition of things when He does come. Wheat and tares growing in same field. As it was in the days of Noah, so shall it be in the coming of the Son. As it was in the days of Lot. Perilous times. We are in perilous times just now. And scoffers shall come, and they are here. Scoffers are abroad in the land. All the nations shall know His name, and in every land are there missionaries who are reaching all the people. He is coming in glory and majesty. He who once came riding on a donkey will come again riding on the clouds. Kingdoms of this earth shall crumble and kings shall fall, for He is king of all.

Then every eye shall see Him. We are told that His eyes are eyes of fire, and that every eye must bear the scrutiny of those eyes of fire. Every eye shall see Him face to face. Everything will be naked to those eyes. Oh, men and women, meet that scrutiny now. "And they also who pierced him." It will be awful for them in that day, and all must meet His eyes. It is going to be a death knell to frivolity and gaiety and foolishness. Nobody will be too busy that day. There will be a universal wail. The last great prayer meeting of the universe will be when the kindreds of the earth are crying and praying for the rocks to fall and hide them from that face. Thank God I have had my wailing, and when that time comes I will not be among those that want to hide from the face of God. I have met the scrutiny of those eyes, and I am not afraid to meet them again. It almost killed me, but now I am free, and unafraid.

There is only one qualification, the Bible says. Find it in First Thessalonians 5-23. "And the very God of peace sanctify you wholly. And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

There is a qualification. Get it today. Holiness

is the only thing that can preserve you blameless until His coming. Get it today. Lift up your heads, oh, ye gates, and the King of glory shall come in. Who is the king of glory? The Lord strong and mighty. Let Him come in.

W. H.

CHAPTER XXX.

A RACE WORTH RUNNING.

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”—Heb. 12:1-2.

I have always found great pleasure in the study of these lines. You will not find any passage with more beautiful wording, nor more beautiful rythm. It gives scope to the play of the imagination. Any-one who indulges himself in the play of imagination will certainly find scope in the text. I have found out lately that it has something more in it than beautiful words or scope for imagination. That text is pregnant with some of the greatest truths that are contained in the New Testament. They have

to do with the highest, fullest, and most glorious experience.

You will find four great facts stated in it. There is given us an injunction telling us what to do. Then an incentive, to encourage us to do the things we are to do. The injunction, "Let us run with patience the race that is set before us;" the incentive "Seeing we also are compassed about with so great a cloud of witnesses." Let us get rid of the thing that hinders us in our running, is the second injunction, and the second incentive, "Looking unto Jesus." Run the race, get rid of the hindrance, because there is such a crowd of witnesses, and we are looking unto Jesus.

In this race that is set before us, there is a beginning and an end. Where is the starting point? Where do we begin? I am sure this race is not for the sinner. For a sinner is dead in trespasses and sin, and dead men don't run races. Then the beginning must be outside of sin. It is where you and I receive the divine life into our souls, and are made alive to God and things divine. This is where we enter the race. Where, then, is the goal? We must finish. We begin it a mortal, and end up at the throne of God. There is no time for anything else but to run the race. It takes a strenuous effort

to start in this race. Jesus tells us that all sin must be given up. If there is anything as dear to you as a right hand, bandage it up and put it in a sling. No, indeed, cut it off, He says. Anything as dear to you as a right eye, pluck it out. It is a funeral before it is a race. Paul describes himself as a racer. This one thing I do, whether I eat or drink, or sleep or make tents or preach or am shipwrecked, or am scourged in the synagogue, I am running the race which is set before me. He says, in order to run it, I am forgetting the things which are behind. Paul was not everlastingly hanging around the flesh-pots of Egypt. I am reaching forward to the things which are ahead. There is the race and the racer described from the time Paul left the beginning till we get to the goal in heaven. Then we lay aside everything, but not very long after, we find there is something that still hinders us a little; well, that is the sin which doth so easily beset us. It showed up after we started, after we had made a thorough consecration and had given ourselves all up to the race. I am conscious that there are weights, and let us get rid of all weights. It means that little thing in our disposition that insists on cropping out. We all have that easily besetting sin. Every unsanctified man and woman has this beset-

ting sin. But holiness, the second blessing of God, will take all of that out of a man, and make him without any weights or any besetting sin, in this race.

After we are convicted and start in this race, we will be conscious of something inside of us called "sin that doth so easily beset us," and there is not one who is a candidate for the second blessing that does not have the Waterloo of his life right there. You lose your temper, you don't mean to, of course, and would not for the world, because you have become a follower of Christ. But it is there and it comes out in angry words, or hasty temper, and other ways. There was a woman once busy washing with the boiler of water right by her side. The front door bell rang and she knew she must leave her work and go to see what could be wanted. Her little two year old baby was playing while she was working, and as she went to the door, clung to her garments, and she shook her off. "No, no, child, you cannot go with mother. Let mother go." But the child still clung. "Baby, let go, right away, I must go." Still she clung. Then she reached down and slapped it a little to make it let go. Then she went on to the door. When she came back the little one had turned, dazed by the mother's slap, and fallen into the boiler of scalding water, and

lay, blistered and dead. Did she mean to do that? No, she loved the child as her life. There it was, dead, and by her act. You can struggle against that besetting sin of yours all you want, but it will always spring up when you are not looking for it. Why not get rid of it altogether? Jesus can take it all away. Have you had a struggle in your nature no one knew of but God? That is it. The only reason some of us are here with victory in our souls is because we have used this remedy.

Now the incentive. We are surrounded by a great cloud of witnesses. Does it not cheer us on our way to know that a crowd are watching ready to applaud every success? It fills my soul with joy to know that the blood washed throng in the skies are watching me as I run the race. They will cheer as I near the goal, and win the prize. They are watching you, too. That is incentive enough to make you do your best—is it not? If the angels know when we start, don't you suppose they know if we keep it up? But we are looking to Jesus. We know the blood-washed throng are watching us, we can tell they are there, but we are looking to Jesus. Jesus stands there, watching me, and saying, "I died for that one," and I am looking at Him, the Author, the

File-leader. The file-leader is the man that cuts the way through the forest. He blazes out the way. I am looking unto Jesus, the File-leader. He has planted the flag on the ramparts of damnation, and calls to us to come on. And the end is to sit down at the right hand of the throne of God. I start at conviction and conversion, lose my burden and my weight and besetting sin at the gate of holiness, and reach my goal to sit down with Him at the right hand of the Father, the Majesty of the skies, where there are pleasures forevermore. W. H.

CHAPTER XXXI.

SEVEN SIGNS OF A FIXED HEART.

My heart is fixed; O God, my heart is fixed.—
Psalm 57:7.

There is nothing in this life that can bring such peace and satisfaction and comfort and joy in a man's life as to know his heart is fixed. I will sing and give praises. No man can sing and give praises until his heart is fixed. No man can carry a burden and a light heart at the same time unless he is sanctified. Now there are seven manifestations of the spirit of God in the heart to make it fixed. I do not know why seven is used so much in the Bible, but you find the number seven used time and again. So here are seven manifestations of God in every Spirit-filled life.

No man is natural until he is sanctified. Everybody is unnatural before that.

1. *Naturalness.* I like a gospel that will reach down and help you in everything you do. My

heart is fixed, O God. A natural human being is one fully saved and he is well "fixed" up.

2. A man with a fixed heart is *bold*. As bold as a lion. It takes more manhood and courage to stand for God in some churches than it does to fight with shot guns. It takes the grace of Jesus Christ in a man's soul to keep him absolutely fixed when anything like that is going on.

3. As *patient* as an ox. An ox will stay there and pull all day long if you want it to, no matter whether it can move the load or not. The ox is the most patient thing spoken of in the Bible. It doesn't say anything about it being bold, but we are to be bold as the lion, and patient as the ox. You don't have to succeed to be a good and faithful servant. Can you be patient in a hard place? If so, you have the blessing I am preaching about. Natural, bold and patient.

4. Next, the man with the blessing is as *swift as an eagle*. The eagle is the king of birds. It is the swiftest thing that goes in the blue sky. It is not afraid of a little thing like a storm. It gets to the blue skies. Can you do that? If you get out in the field you will be cussed and discussed, understood and misunderstood. But if you are like the eagle you will get up above the storm. Set your nest in

the cleft of the rock. You will have a clean bed, and mountain air, and bright sunshine. Be as swift as the eagle. Nothing was ever said about the eagle being patient, but there is the ox, and it is not swift. So we need to copy each one.

5. Then Jesus told us to be as *gentle as the lamb*. Did you ever notice a lamb's eye? It has the most innocent and beautiful eye of any thing on the earth. It is wonderful how the lamb will love you. Then you shear a lamb and take away all it has in the world, and it will not even bleat. But just you endeavor to shear a goat, and see what happens. Everybody in the settlement will know a goat shearing is going on. But God can ask of me anything He wants to, and He knows it is His. If He says, as He did once, "Over there is a poor widow who has no clothes for her children, go over and take her some," why, though I ain't a rich man, sometimes don't have a cent to rub against another, I went and bought that woman everything she needed, and the Lord most blessed me to death. The Lord can shear me any time on earth He needs wool. The lamb is not a bit suspicious. The Lord can fix us up so that we can love everybody on earth. I would rather any one would land on me than on Brother Will or any of the others. I don't care if I succeed

or not. All I get is that much unexpected. I don't know how the Lord could give me any more unless He should take me to heaven. Carry other people's burdens! There are not many people who will help bear another's load. But the only way you can get under a man's load and help him lift it is to love him; just love him to death.

6. But we are to be as *wise as the serpent*. Brother Fowler was saying that it is not we like dogs are gone astray. For you can't lose a dog. You take it away, tied up in a sack, and when you get home that dog would meet you at the gate and wag his tail and say, "I am thankful you got home." But it is not that way with the sheep. Now, so many times you come across something and you don't know what to do. But a man with a fixed heart is taught wisdom of the Lord, he will guide you when everything is dark and you cannot see your way. Trust in the Lord and all things will work together for good. He will be to you eyes, and He will guide your feet.

7. And last, we are to be as *harmless as the dove*. There is not a word about any of these others being harmless. They may be all sorts of other good things, but not harmless, and we are to be like the dove in that. When two doves are mated they are

mated forever. The man bird never eats till his little bride has eaten. If one of them gets killed the other lives a lonely life, mournfully cooing away his heart. You are not truly mated until you have received the Holy Ghost, and the white dove comes as an abiding comforter. If you grieve the Holy Spirit and He leaves you, He may never come back, and you will live the life of the lonely dove. Oh, if you have grieved the Spirit, cry day and night till He comes back to abide with you again. Take the Holy Ghost into your heart again.

You may not have all these manifestations in all their fullness, but every one of these Christian graces can grow and expand. I believe that. Have you got them? If not, come and get them.

B. R.

CHAPTER XXXII.

A FINISHED PRAYER.

Third Chapter of Ephesians, I want to read beginning at the 14th verse, and going through to the last.

“For this cause I bow my knees unto the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named, that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man. That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”

He had to say "amen." There wasn't anything else he could say. That is the only prayer recorded in the Bible that was finished up. This is the only complete one. You ask for anything you can, and I will beat that. You think of anything you can think of, and I can beat that. He had to say "*amen.*" The right to anything so great and so grand, and so heavenly, why it looks like it was too good to be true. And if we couldn't find some witnesses who testify to having the thing we would nearly give up in despair. I want to bring a few witnesses on the stand and prove that they had this thing.

You remember in the 34th Chapter of the Book of Deuteronomy, 9th verse, "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him." That is the reason he got it. When Moses put his hands on a fellow, he was a flying, sure enough. 6th Chapter of Acts, 5th verse, "And they chose Stephen, a man full of faith and the Holy Ghost." Now there is another one. It even gives their names. Now we will find the third one. Acts 11:24, "For he was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord." Who was he? Why there you read that it was Barnabas. Now there are three that have it, and I have their names.

So we are not without witnesses. In the mouth of two or three witnesses shall every word be established. But I am going to find four. In Romans First Chapter, 11 verse, the Apostle Paul says, "For I long to see you that I may impart unto you some spiritual gift, to the end ye may be established." You get one reference in the margin, and that is to the 15th chapter, 29th verse. "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." Here is Joshua, Stephen, Barnabas and Paul. There is more than the Scripture requires. I have beat the Bible. The Bible requires three and I have found four. If I was to read such statements as the text and nobody had it, I would feel like it was a mistranslation. I can't read Greek, never said I could. I never made any pretensions to anything but religion. I knew a man who said he had read the Bible in eight languages and had never found holiness, and I said I had read it eight times in one language and I found it. So I was the best off. Well, here we have found four witnesses. When you read that 29th verse of the 5th chapter of Acts, "I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ," you get a reference to the first chapter, 11th verse, show-

ing the thing that they needed to establish them was, "the fulness of the blessing of the Gospel of Christ." And the fulness of the blessing is holiness. "Well," you say, "can you prove that?" I can come so near it that you will agree with me. First Thessalonians, third chapter, 13th verse, "To the end he may establish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ, with all his saints." What do you think about that? He wanted to fix the people at Rome, and he said, when I get you I want you to get a gift that will establish you unblameable. I am so glad that at the Judgment Day we won't have to be judged by the folks, because you can't please the folks. 17th Chapter of Genesis, the Lord told Abraham, "Walk before me, and be thou perfect." He never said a word about pleasing Sarah, his wife. "Walk before me and be thou perfect." We are to please the Lord rather than the folks. So there is such a thing as an establishing blessing. For the Divine anointing, a clean heart is the greatest thing in this religion. I have known some men who were so ugly you could really wipe it off with a rag, but they were beautiful with holiness. God shining through a man's eyes will put a shine on the face that prepared chalk can't do.

GETTING FULL OF GOD.

How are we to get this fulness? First Chapter of John, 16th verse. "And of His fulness have all we received, and grace for grace." That is, every grace that was in the life of Jesus, every single manifestation of righteousness, every manifestation found in the life of Jesus—you can have one just like that. That looks like it was too good to be so. That's a thing that you can lay down on and you can't reach the footboard nor the headboard, nor the sides. "I will open the windows of heaven and pour you out a blessing that there will not be room enough to receive it." I believe I have seen a thousand people say I suppose I am asking too much. This doesn't look that way. He don't give you all He has got, but He gives you what you can stand. He has raised the sideboards of my soul and stuck an ear of corn under them. I know that it is blood-red, sky-blue, and snow-white, and He saves me fully. I had rather be fixed up by God than anything I ever heard of. Of His fulness have all we received, and grace for grace. If we are to receive all His fulness, what was He full of? What do we get, when we get of His fulness? That is something to study. You can't take it by spoonfuls any

longer. 2nd Chapter of Colossians, 9th verse, says: "In him dwelleth all the fulness of the Godhead bodily." In Ephesians, first chapter, second verse: Jesus Christ is to dwell in your hearts by faith, and Jesus Christ is the triune Godhead. "Greater is He that is in you than He that is in the world." Does the Bible prove that the Father and the Holy Ghost are in Jesus? This text proves it, but we will find you some more.

Notice now in Second Corinthians, 5:19, "To-wit, that God was in Christ, reconciling the world unto Himself." There is God the Father, in God the Son, and God the Son in you. If you get this grace I am talking about and keep it, you will be successful in getting into heaven, but you may not be able to get your whole family in. Jesus couldn't get the whole settlement in when He was here, but you are to inform the devil of your stand, and let him know you vote the prohibition ticket. "And of His fulness, have all we received, and grace for grace." Colossians 1:19: "For it pleased the Father that in Him should all fulness dwell." Again in John 3-34: "For God giveth not the Spirit by measure to Jesus." He don't measure it out to us, but just pours out his Spirit upon us. Jesus Christ was so great He could comprehend the whole triune Godhead.

"Thou anointest my head with oil, and my cup runneth over." "What shall I render unto the Lord for all his benefits to me?" Why I will just take another cup of salvation. I am so glad to know that I have what I am talking about. I was talking to a preacher not long ago at a conference, and I could smell the tobacco on him. I said, "Have you the fulness of the blessing of the gospel of Christ?" and he said he did not know. Well I know. The man that has a white elephant knows that he has one. The man that has a mouse might lose him. But he would not lose an elephant. There is but one salvation, and you can get various degrees of that. If you keep on keeping on, you will get there. B. R.

CHAPTER XXXIII.

DEFEAT IN CANAAN.

And the Lord said unto Joshua, "Get thee up; wherefore liest thou thus upon thy face. Israel hath sinned, and they have also transgressed My covenant which I commanded them."—Joshua 7:10-11.

The text and the narrative from which it is taken brings us the record of a fearful tragedy. And the tragedy is that of defeat. And the defeat was in the ranks of God's own people. Now a defeat is always serious. If it be in the commercial ranks, defeat is serious. If it be in the political ranks, defeat is always serious. If it be in the social world, it is always serious. While defeat is serious on all these other lines, it is more awful when it is in the ranks of God's own people. For the people of God to be defeated in their service and activity is not only a misfortune, but it is criminal in the sight of high heaven. For God said He would make us more than conquerors, and we had an Advocate with the Father, and when we suffer defeat with a great

white throne behind us, and the promises of God at our fingers' end, it is more than a misfortune, it is indeed criminal.

Again, this defeat becomes more serious when I tell you that it did not happen in Egypt. If this had happened in Egypt, we would have been better able to receive it. A new king had arisen, who knew not Joseph. Israel was working under the lash of a task-master, tramped and beaten, with not a rainbow of promise over their heads. No man to lead and direct, and nothing but famine and fear in their midst. So had this defeat happened in Egypt we would not have been surprised. Their hearts were crushed and we expected nothing from them in that dark land. This defeat came after they had a champion. That man Moses who threw his gauntlet at the feet of Pharaoh's daughter, led out those people with a song across the Red Sea, and then held an all day praise meeting that would put the greatest camp-meeting to shame. This defeat, then, is serious because it did not happen in Egypt. They had a marvelous deliverance, a great leader, and the grace of God.

This defeat is more serious when I tell you it did not happen in the wilderness. God had said, "Come over and I will make your enemies bread for

you. No man shall stand before you all your days." If this had happened in the wilderness we would have been better prepared to receive it. After that turning away from God at Kadesh Barnea, we expected them to have defeat. For the man who rejects God we know he must invariably meet defeat. Defeat and failure on their hearts, and forty years in the wilderness. So had this fearful defeat happened in the wilderness we would have said that is what you expect of those who have disobeyed God. But this was a new generation, this was not in the wilderness.

It was in Canaan. That makes it still more serious. They were defeated fearfully in Canaan. Those who teach that Canaan is a type of heaven and that the land of Canaan means the home of the saved in the skies, what will they say to this awful defeat right in the midst of Canaan? For if Canaan is the true type of the home of the soul, then defeat can come into heaven and we are not expecting that on the other side of the river. Those of us who teach that it is not a type of heaven, but of a measure of holiness, explain the matter of defeat. There is no place this side of the gates of gold but what people have been defeated. So we should take heed lest we fall. They had milk and honey ; great teem-

ing fields of fertility ; they were fearfully defeated in the land of Canaan.

This defeat becomes more serious because it was not in Egypt, not in the wilderness, but in Canaan, and worse still, right after a glorious meeting. Moses had died, and was buried by God. Joshua was lifted up to take his place. He had told them to get ready, for they were going to cross the Jordan, over into Canaan. Joshua was out taking a walk up and down the river. Joshua met a strange man. and asked, "On which side are you going to fight?" "I am the Captain," he said, and then Joshua said, Speak, Lord, for thy servant heareth. They had kept the feast of the passover ; the reproach of Egypt was rolled away ; they were feasting upon the corn and good things of the promised land ; they were right on the heels of a great and glorious meeting, but they were fearfully and awfully defeated. Still more serious, for it was right on the heels of a great victory, the greatest won by the people of God. The overthrow of Jericho was the greatest victory in the history of God's people. Jericho was strong and very great. When Israel got into Canaan, Jericho was shut up. Nobody went out. But God said, I will give you that city if you do what I tell you. They marched round the walls six days, and

on the seventh day, seven times, and the walls of the city tumbled and the children of God could go right in and possess the city. This defeat was right on the heels of that tremendous victory, when they were flushed with success. I suppose as many have gone down at the height of prosperity and success as have gone down at the hardship of defeat. Success is expensive when you get it at the price of compromise.

This defeat is more serious when I tell you it happened at a time when they were happiest. After they had taken Jericho; they had taken the strange gods, and had a day of feasting and thanksgiving. Joshua said, there is a little town upon the hill; go up and get the lay of the land, and come back and report and we will go up and take it. Go out with part of the army, for there is no use making all the army climb that hill. We will go up and be back before breakfast. They were confident of success and expecting to come back singing and shouting. While Israel waited in the valley, all at once there was a great wail, a cry of defeat and Israel looked up to the mountain and instead of coming back flushed with victory, the army tumbled down absolutely defeated. When Joshua saw them, he got ashes and sack-cloth. He cried out, "What does

this mean? Here we are on the Canaan side of the Jordan, defeated by our enemies, and You promised to stand before us all our days. You told us that You would give all the towns into our hands." And God said, "Get up here, cease your praying, and get to work: Israel has sinned." When some plan that we have to reach humanity is endorsed by God, and then fails, if we go to the bottom of it we will find that it is because we have sinned. As long as Israel keeps true to God, she has been able to stand before her enemies. So long as Israel was right with God all the men inside of Canaan could not overcome her. And when Israel was right with God they did not have to fight with artillery. God was with them. It was not an accident, not a mishap, not a mistake, not their military strategy, that Jericho fell into their hands. One reason why I love God is that He is so frank and truthful. He said, that they not only have sinned, but they have transgressed. In spite of the direction of God, and success God has given them, they openly sinned. She has transgressed. She has taken of the accursed thing. She has disregarded My covenant. God will not bless in Jerusalem what He would not in Jericho. God says, they have an accursed thing. Israel has it and she has transgressed and she has in her possession

an accursed thing. There is such a thing as our being flushed with victory, crowned with success, inflated with honor, and get the back of God's hand. He says, they have hid it among their own stuff. God said, they had taken the accursed thing and put it among their own stuff. Rigging up in the devil's livery trying to serve God! Then, God said they have done worse than that. They have also stolen. From the highest pinnacle I will hurl them to the lowest bottom of defeat. They have dissembled in their hearts. And God says, neither will I be with them any more.

The greatest danger lies in mixed motives. I wonder if we have been double minded. I wonder if we have been transparent in our purposes. God will know whether our thoughts will stand daylight. What about our secret motives? They had taken the accursed stuff, they had hidden it among their own things, they had transgressed, and they had dissembled in their hearts, and now God says, I will forsake you. Israel hath sinned. The reason why failure and defeat come, is that there are some things somewhere that won't stand the light.

It becomes more serious not only with all these reasons behind it, but God declares that the whole devilish thing was because of one devilish man.

That is serious, sure enough. One man caused all this trouble. Let us look at him. He did not get into it all at once. See the gradation of sin. Now God told them all to leave those Babylonish garments alone. They might have certain portions of the spoil, but the garments they were not to touch. "Behold," said Achan, "I saw something. I saw a Babylonish garment." All the others saw it. "Oh, I saw a sleeve of gold, and I have always wanted a robe like that, but the Lord said not to touch it and I will go on." "But it is nice, and I would like to have it." It was right in the midst of victory, and a great meeting, and success on every hand, and probably Achan was a member of the Official Board. Many a man has gone down that looked at something a little too long, and the heart wanted it. Achan said, I know I made a covenant with Thee not to touch the accursed thing, but who will ever know, and I have always wanted such a thing. I ought to be true to my word, but it was a useless thing to promise and I won't bother about keeping it. He saw it; his heart panted for it, he took it! He hid it. There was not a man in the country that knew it, not a man on the Board that guessed it, everybody had confidence in Brother Achan. But God knew that it was hid. There is something strange in

human nature that makes us hide things. When there is something that you want to hide, then there is something in your life that needs airing. I want you to see the fearful results of one man's devilry. Your slick, smooth, sly devil can give a preacher more than he can do. One smooth, sly devil that thinks he is all right can rout the whole army and turn the greatest victory into the most stupendous defeat. I say it were better for Achan if he had never been born. It would have been better for the commander, and better for the army and better for Achan if he had taken that stuff and gone to hell with it. He not only defeated the whole army, but wrought folly in Israel. Thirty-six men were martyred because of that man's act. Not only a thief, a liar, but a murderer. And he a man well thought of, on the Board, and a great leader. When Achan stands at the Judgment thirty-six martyred men will stand up and say, "You did it." Have you and I ever done anything that would hinder and destroy thirty-six men?

He not only defeated the army and wrought folly in Israel, and murdered thirty-six innocent men, but he destroyed his own family. One man can do something that would prevent even an archangel from saving his family.

Another result of that man's one sin was, it doomed his own soul. I say, that one act of sin cost that man his soul. Oh, yes, he confessed when he was caught and that is no confession at all. He defeated the army, wrought folly in Israel, martyred thirty-six men, damned his own family, lost his own soul. An awful record for one man, one outwardly upright, and called an "all right" man.

Now how was the man found out? God has a way. When He starts after a man He will get him. Oh, when God gets after a fellow that has something hid, He will find him. How is God going to find that man among three million people? He said to Joshua, stand right out here on this ledge or rock, and call all the people to march before you, tribe by tribe, and I will point out to you the tribe in which this man is to be found. And Joshua called out the people to form into their own of the twelve tribes people to form into procession of the twelve tribes. When God starts out to find a man he is doomed; he cannot escape. The twelve tribes covered acres of ground. Here came the first, then the second, then third, and fourth, and so on till the last tribe, which was Judah. And Joshua called out to the people, "Go to your tents, all tribes but Judah. I am done with you; all you eleven tribes go to your work,

but you, tribe of Judah, will remain a little longer." But how would God find him among a whole tribe? But Joshua said, Come by me in families; separate yourselves into families. All the families went past him, one by one, and as each one passed he said, "Now go you back to your tents, I am through with you." But along came the family of Zera, and he said, "You will remain and all the others go." About that time Achan began to feel as though something serious was the matter, but of course they couldn't be after him, for nobody knew what he had done; he was all right, but it was a little risky to be in the family that was asked to remain to be searched. And God said, "Now send them by you man by man." And they formed in single file and marched by Joshua man by man, and when Achan came by, Joshua laid his hand on him and said, "Thou art the man!" and he confessed, breaking down, and said, "I have sinned." He confessed when God had run him down. God will not wink at sin; He will run it down in His own good time, and pity the man who is responsible at that time. Joshua said, "What have you done?" and he said, "I have stolen a Babylonish garment and it is hidden in my tent." "Go get that stuff, and not only that but his wife and his little one. Go and get his tent, and his poles and his household effects. Go bring his herd of sheep, his cattle, everything that is

his. Let Israel stone him with stones. Burn his belongings with fire." And they piled up all he had, wife, children, house furnishings, stock, everything that was of Achan was brought and piled in a heap, and the Babylonish garment placed on top, then fire was set to the whole thing. A heap of black scarred debris, all as a mark of the indignation of God. God hated that sin so badly that he named the place, the Valley of Achor, the Valley of the Damned.

I want to go to the Valley of Achor, the Graveyard of the damned. Somewhere beyond the Dead Sea. No blade of grass there, no life, in the graveyard of the damned. Birds forget to sing, no flowers, vultures feast on the bones of ages, desolation, barrenness, awful loathsomeness in this graveyard of the damned. I can scarcely read the epitaphs. But there is Cain. He is the first one in this place. Here are the people of Sodom and Gomorrah. The antediluvians are there. I come to one which is so covered with filth and scum that I cannot read it. I scrape off the moss and covering of time, and I read, Judas Iscariot, he betrayed innocent blood. Over here, I find a double-header, it reads, Ananias, he professed holiness when he lied to God—and Sapphira. Achan is still buried at the graveyard of the damned, keeping company with the sinners of

all ages, from the beginning of the world to the twentieth century. But I am not satisfied with my trip. Where are the spirits of the damned? I have started out to find their doomed spirits. I go into hell with an asbestos garment. Here I find Cain, red with the blood of Abel. Balaam holding a mock meeting in hell for gold. I find Judas Iscariot with \$16 in hell. Ananias and Sapphira are holding a holiness meeting there, mocking the saints on earth. I found Achan, too. The Bible says I will give you the Valley of Achor for a door of hope. It is a door of hope out of the valley of defeat. W. H.

CHAPTER XXXIV.

SALVATION BY FAITH.

“Verily, verily I say unto you, he that believeth on me hath everlasting life. I am that bread of life. I am the living bread which came down from heaven; if any man eat of this bread he shall live forever. And the bread that I will give is My flesh, which I will give for the life of the world.”—John 6:47-51.

John was nearest the heart of Jesus. Whenever Jesus said an important thing John caught it. He is the only one of the evangelists that says “verily, verily.” He saw that Jesus put great emphasis on this statement. Verily, verily I say unto you, that he that believeth on Me hath everlasting life.”

We have salvation by the blood of Jesus Christ, salvation by the word of God, salvation by the Spirit; but this is salvation by faith. We are saved or regenerated by the Spirit of God. We are justified by faith, and we are sanctified by the word of God, which He has given us. Through the truth

we are sanctified. The word of God is the only divinely appointed *channel* for our salvation and the blood of Jesus Christ is the only divinely appointed *element* for our salvation. The Holy Spirit is the only divinely appointed *agent* to apply the blood for our salvation. Faith is the only divinely appointed *condition* of our salvation. Lord, help us to see our responsibility.

The reason why we are so hard to bless is simply because our proud hearts are not ready to give the whole credit of salvation to another person. The man who gets saved through Jesus Christ has to give Jesus Christ all the glory, world without end, and all through eternity, we must praise Him. For without faith it is impossible to please God. He that believeth not is condemned already. Therefore faith is very important. We are commanded here that we should believe in his Son Jesus Christ whom He hath sent. And faith is a very easy thing. It is the most important thing in this life, and is very simple. His yoke is always easy and His burden is always light. His commands are always easy, if we will only put ourselves in line with Him. It is as easy for a man to have faith as for a man that has eyes to see. I am the light of the world. It is not a hard thing to see the light, is it? Look unto

Me all ye ends of the world and be ye saved. It is just as easy to believe as for a man who has ears to hear. "Hearken," said the old prophet, "and your soul shall live." Faith is a universal thing. It belongs to all individuals. Where is your faith?

Be it unto you according to your faith? Let me tell you about that word dog in that story of the Syrophœnecian. "It is not meet to take the bread from the children and cast it to the dogs." But she said, "The dogs may eat the crumbs that fall from the master's table." I never thought the Master could call anyone a dog, and wondered at its use here. But when I read the Greek, I understood. There are two words for dog. One meaning the savage, wild brute that has no place or home, and the other, the little pet dog that the children love. And it was this last word that the Saviour used to that woman. And she immediately knew she was not repulsed as though He had said the other word, but that He spoke of the lovable little pet of the household. So she knew she could have the crumbs that fell from the table. And the Master wouldn't refuse her. Again, the word says, "Seeing their faith, he said unto the sick of the palsy, thy sins be forgiven thee." God is looking for faith, not feel-

ing. Feeling is important, but does not measure up to faith. We are so slow of faith.

Everything you do is done by faith. You say you must know before you can believe. That is the trouble with so many, they say they must know what it all is and then they will believe. God wants us to trust Him, and then He will make all clear.

I wonder how many of you believe in me. We all want people to believe in us. Would you believe me if I were to tell you that I could show you something which no one had ever seen, and I had never seen, and which no one ever would see after I had shown it to you? Would you believe me? (A half-dozen indicate faith in this statement.) Here are several recommendations from men you know, and here is my commission to preach. Here, one man says, "May 25, 1905. I am glad to say that I have known Dr. McKaig a great many years, and * * * I can say he is a true man of God, and a faithful servant of Jesus Christ. He is a faithful and successful teacher of God's Word. He has been the successful pastor of our largest and strongest churches in Minnesota, and is worthy of confidence. I commend him to you and to all people everywhere. He is in every way worthy and true." Then here are others, all testifying to my character, and yet

only half a dozen of you have faith in me. You won't believe that I can show you something which no one has ever seen, and which I have never seen, and which no one will ever see again. No wonder God can do nothing for us, when we won't have faith in him. But some of you brethren, I had thought, would have had perfect faith in me, and now most all have refused to believe in me. It makes me feel very bad. But now for those who have faith in me. Here is a peanut. Let me break it. This kernel no one has ever seen before, have they? I have not seen it. And nobody will ever see it again. (eats it.) Now you see what a simple thing it is to believe, but only these few had faith in me, just because I told you I would do something which you believed impossible. What can God do with us, if we won't trust Him? This is the condemnation of the world, that they will not believe. Faith that saves is faith in a person. Any one that eats of this bread will live forever, but it is only he that comes of himself and takes of the bread that can get it.

Once in going over a bridge I saw a great crowd of people and I stopped to see what they were looking at. There I saw floating down the river a man on a broken piece of wood. There was a falls just

a little farther on, and unless the man was saved it was sure death. Someone had run for a rope and stood ready to throw it to the man as the angry torrent should bring him nearer. On he came and everyone watched with breathless interest, for the man's life was at stake. Then as the rope was thrown with unerring aim, everyone cried, "Let go the board, grasp the rope, and you are safe." He did as they told him, for to cling to the board was certain death, but in the rope there was a chance for life. He let go his hold on the board, and caught the rope, and they pulled him finally to the bridge. And when he was safe, they tried to make him let go the rope, but he had taken it with a death grip and it was three hours before they could possibly loosen his hands enough to take away the rope. Oh, if we could only get people to get a death grip on the promises. I will believe and put my trust in Thee, and Thou wilt land me safely in the other world. You and I are doomed unless we take fast hold on Christ and the promises of God. We get eternal life only because we believe in Him. He that believeth in me hath everlasting life. H-A-T-H spells "got it" Salvation is for you and sanctification is for you. As sure as God is in heaven, if you believe in Him you will get into heaven. If you want

pardon, only believe. Thank God for his Son. Believe He is able to save you. Believe He is willing to save you. Then will you have eternal life.

R. N. McK.

CHAPTER XXXV.

ANOTHER COMFORTER.

“If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.—
John 14:15-16.

“Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:38.

Too many of us are satisfied to be graced. Three out of four are neglecting the gifts of the Spirit. We should seek to become gifted saints—gifted with God’s best gifts, which are those of the Spirit. Obedience is the key to endowment with gifts. If you stay in loyalty to God, He will send some Ananias to you to say: “Brother Saul, receive thy sight and be filled with the Holy Ghost,” “whom God hath given to all that obey Him.”

You are only on probation when you are con-

verted. The normal Christian life and character is to be full of the Holy Ghost. Saul received the Holy Ghost three days after his conversion.

God is supreme with every believer ; but He must be all if you would receive the Holy Ghost.

What is that in your pocket? It is not the tobacco in your pocket that God is after. It is the tobacco in your heart. It becomes you to fulfill all righteousness.

Some people have their clothing in their hearts. I want to get them divested, in order that they may be invested. A dear girl was troubled about a ribbon on her head. "Would you be willing to give up that bright ribbon for Jesus?" She hesitated and trembled. The ribbon was in her heart. The Holy Ghost is given not to them who have no ribbons, but to them who obey Him. It is not what we have on us, but what we have in us that hinders the coming of the Comforter and prevents His gifts. To them that "obey Him," not that obey Thomas, Richard and Henry, is the promise given. Some people who are not sanctified are more religious than those who are.

Every man who lays up treasure for himself lays it up in his heart. When people begin to ask questions and impose objections, there is something in

the heart which should come out. As soon as a brother got the thousand dollars over which he hesitated out of his heart into the collection basket, God put the Holy Ghost into his soul.

The only way to receive is by the way of faith. How can a man believe without feeling good? Many people are experimenting. This is "experimental religion." There need be no experiment. If you can make me believe that I have enough money to pay my debts, I will feel good in spite of how I feel.

"Ye shall receive." That word "lambano"—receive, means in the Greek, "take." God bestows.—
I take, receive, and rejoice. E. F. W.

CHAPTER XXXVI.

HIS MANDATORY AND PRUDENTIAL WILL.

Am I guilty of sins of omission when I could do more every day for Christ than I do?

God's mandatory will includes complete devotion to Him. "I beseech you, brethren, by the mercies of God that ye present your bodies a living sacrifice, wholly and acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable and perfect, will of God." "Thou shalt love the Lord thy God with all thy heart." God asks our heart as a parent the child's love. This granted and assured, there is a prudential and permissive will of the Father. A parent gives money to the child and assents to the judgment of the child as to how it is spent. He does not dictate the price of a necktie, or the form of sweet-meats, or the length of a car-ride. So God does not dictate hours of sleep, quantity of food, amount of fasting, under-

takings, etc. Within righteous and loving limits we may choose for ourselves, and with the Father's permission. He is not dictatorial. Nor can other judges decide for us when the Spirit does not constrain us. Satan may nag and accuse us for neglect, and brethren may condemn us; but God desires to save us and not to kill us. Our ventures are as investments, which He generally endorses, but rather permits us to make than drives us to excessive or adventurous service. He demands our love and submission. He defers to our judgment when the heart is right and pure towards Him. "The steps of a good man are ordered of the Lord." "The meek will He teach His way." If our hearts are right, God our Father will smile, rather than chide us even in our faults. We are to walk before Him blameless, though not faultless, all the days of our life. G. F. O.

CHAPTER XXXVII.

QUESTION BOX, WITH ANSWERS.

1. If sanctification removes all sin, how does carnality ever get back into the heart?

Satan's darts have poison in them. The shield of Faith protects the soul. But if misplaced, the virus of sin may again be re-injected. In-dwelling sin is a unit, but is like poison; and with the consent of the human will is essentially returned through Satan's power as in the case of our first parents. There are many symptoms of inbred sin. When the light of faith is extinguished, the darkness of sin returns. We are saved by faith.

2. If perfect patience is given to a purified soul, how shall he get more perfect?

Entire sanctification takes out, rather than puts in. Weeds of selfishness are extracted only to give a chance for growth and the enlargement of every grace. It is one thing to be rid of the root of impatience. It is quite another to have the fulness of positive patience put into the soul. No impatience

is consistent with perfect love. Many have slipped at the point of impatience. Wesley said: "I have no more right to fret than to swear." A feeling of annoyance may not yet be impatience, but it is a danger signal. If it becomes impatience we must look instantly to Christ for healing. Feelings of discomfort, physical or mental, are not disease, but they may be warnings.

3. Can we be perfect "as God is perfect" and have sickness?

This question borders on fanaticism. In perfect love there is no display of God's attributes. Perfect love is not inconsistent with defects of body or mind. So sickness may not disrupt our connection with God's Spirit. A disqualified heart, lung or liver may not disqualify you from perfect love. Sick people may be saintly people.

4. If a justified man dies, will he get to heaven without being sanctified?

There is no apology for drawing back from one's light. It is not a question of whether a justified man will get to heaven without sanctification; but can a man keep justified who refuses to be sanctified? Every justified soul will go straight to heaven if justified in God's sight.

5. Is it proper for a minister to criticise his people's prayers?

The brother has a bad habit. There is something wrong in his case. He may be sick. However, a helpful word may not be criticism, but even this could be more wisely given in private.

6. Is there righteous criticism?

Yes.

7. Is there "holy indignation?"

It is very scarce. "Be ye angry and sin not." The criticising spirit is not always removed by full salvation. It is not wicked nor carnal to discern faults. But it may be best to go to the person concerned. Don't prostitute your astuteness in discovering and publishing others' faults. As we grow in grace, it is marvellous how many things God makes us put up with rather than to try to fix them up. As you grow in perfect love you will certainly grow in the disposition not to meddle with other things not your own. Brother E. I. D. Pepper once wrote: "Dear Joe; Learn the art of letting things blow over."

8. How prevent entertainments in the Church?
Give more yourself.

9. Shall I support a minister who is a member and patron of secret lodges?

(1) Don't hunt loop-holes for covetousness.

(2) Keep your vows and support the Church. Meet your obligation without penalty or dictation, remembering that you are not responsible for the personal character of the preachers. Your refusal will not reform him, as your conduct toward the Church does not endorse his personal habits.

(3) Try refusal to pay your taxes on the County Treasurer, or the Government collector.

10. Is there any distinction between entire sanctification and the baptism with the Holy Ghost?

There is a distinction, rather than a practical difference. There is often a gulf between our definitions, though our experiences of grace are one.

J. H. S.

CHAPTER XXXVIII.

TWO WORKS OF GRACE.

My last message to you is on the two works of grace.

There are two hands, two eyes, two feet, only one mouth. There are two works of grace—pardon for the sinner, and purification for the believer. The third chapter of Romans is the experience of the sinner. “As it is written, there is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are gone out of the way. They are together become unprofitable. There is none that doeth good, no not one. Their throat is an open sepulchre: with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and misery are in their ways. And the way of peace have they not known. There is no fear of God before their eyes. Now we know that what things so ever the law saith, it saith to them

who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe; for there is no difference; for all have sinned, and come short of the glory of God." This third chapter of Romans, 10-22, is the life and experience of a sinner.

There is not a righteous one in the third chapter of Romans, for that is the photograph of the wicked. First Chapter of Luke, 6th verse, proves that there were some righteous men, so that is not the experience of the converted soul. Just see, "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Who are they talking about? Why they are talking about Zacharias, and Elizabeth, It gives their names. So there were some righteous.

The third chapter of Ephesians is the experience of the sanctified. "Of whom the whole family in heaven and earth is named, that He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith;

that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." They're not talking about the same person, are they? Well, I should say not. The one is the sinner, and the other is the sanctified man.

Have you made a complete consecration? If you have been convicted of sin and are wrestling with pride and ambition and anger, you had better lay all on the altar now and get the experience of the justified man, adopted into the family of God. Or if you can claim this Saviour as your own, get the fulness of the blessing of holiness, to preserve you blameless until His coming.

B. R.

CHAPTER XXXIX.

A WIDE REACHING PRAYER.

Oh Lord, how we do love thee! We don't know how to pray as we ought, but Holy Spirit pray this morning. For He knoweth what we need; and therefore He intercedeth for us with God the Father Almighty, maker of heaven and earth. How glad we are! We feel more like shouting and praising Thee than praying. But while we lift Jesus up before the children of men, we will bless Thee, for now Thine anger is turned away, and Thou dost sanctify us, and satisfy us with Thy loving kindness. We have drank deep of the fountain of life, but, O Lord, may the wicked living around us see the stream flowing out from us and may they honor and glorify our God.

O Lord God, make this a tremendous day for Thee. Make it a never to be forgotten day for many souls. Lord, work through this campmeeting today. Come with healing in Thy wings and sanctify and bless all on this ground. Bless every

preacher. May they be strengthened anew, and may they be on fire for God. May tongues of fire surround us, that Thy name may be the more glorified. O God, grant that all the people shall catch fire, and Lord make this a special day of sanctification of the preachers. Bless the railroad men today. They are deprived of this campmeeting. May they receive help from on high. They are very hungry for the sight of God. Bless those who are too poor to get clothes to come to hear the gospel. Bless the men in the penitentiary. Lord, save the poor convicts. Thou knowest how our hearts go out to them. Save the poor friendless ones, and those in reform schools, and insane asylums. Lord, our heart runs out to everybody who is deprived of Thy blessed gospel, and the light of Thy smile. Let the blessed fire take hold of this campmeeting today and everyday. Bless each and every one. We ask it in Jesus' name. Let the Holy Ghost have the right of way. The preacher is a vessel in Thy hands. Bless those who preach this afternoon and tonight. We are going to have a great day with God. Amen and Amen!

CHAPTER XL.

" LOVE FEAST IN BIBLE WORDS.

What relation has the word of God to your spiritual life? Give passages out of the Scripture that have filled your heart and life.

"The Spirit maketh intercession for the saints according to the will of God."

"Looking unto Jesus."

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

"If we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ, His son, cleanseth us from all sin."

"My God shall supply all your need, according to His riches in glory by Christ Jesus."

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

"Let the words of my mouth and the meditation

of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer."

"In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you, that where I am, there ye may be also."

"If our hearts condemn us not, then have we confidence toward God."

"Call upon me and I will show thee great and marvelous things which thou knowest not."

"If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you."

"He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty."

"Lo, I am with you alway, even unto the end of the world."

"The Master is come and calleth for thee."

"Love the Lord thy God with all thy heart, and with all thy mind and with all thy strength, and thy neighbor as thyself."

"I can do all things through Christ, which strengtheneth me."

"He that hath the Son hath life, but he that hath not the Son, hath not life."

"Bless the Lord, oh, my soul, and all that is within me; bless His Holy name."

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"Lo, I am with you alway."

"Let not your heart be troubled, ye believe in God, believe also in Me."

"And all the people said, Amen."

"Blessed are the pure in heart for they shall see God."

"Knock and it shall be opened unto you, seek and ye shall find."

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."

"Ye that are strong ought to bear the infirmities of the weak."

AN INSPIRED PRAYER.

O Lord Thou hast said to us, "Delight thyself in the Lord and he will give thee the desires of thy heart." We have had fellowship with the Holy Ghost and with Thy word. We have been blessed. We have looked over into Beulah Land and it has been marvelous. We pray for the blessing for

others. For all those who have asked our prayers, and who are on our hearts. May we be able to reach them and help them to see the vision as we have it, not for our glory or satisfaction, but for the glory of God. Accomplish these things by the Holy Ghost in this campmeeting. Give us a special answer to our prayers this very hour, this very day. Take every burden from our hearts for we are almost worn. Lift the burden, come and pour in the oil of joy. If it please Thee, let our faith take a definite hold on these for whom we pray as Thy faith hath taken hold of us. We believe that Thou art able to give us all that we need. We pray for the outpouring of the Spirit on all who come to these grounds. Lift us up and lead us out and keep us in the middle of the King's highway, that we may testify clearly, that we may walk in the light of God, that we may take a grip on the promises and dissolve our wills in Thine. Give us the faith that will keep us, that we may shine when criticised and misunderstood, and that we may shine all the time, in reflection of Thy glory. Satisfy us with Thyself and with Thy word. Glory be to Thy name. Amen.

CHAPTER XLI.

FLASHES FROM TONGUES OF FIRE.

"I believe I have lost lots of blessing by not testifying. I lost the blessing after having refused to testify. But now I have received the blessing again, and am walking by faith. ,

"Praise God for free and full salvation.

"Father wanted me to meet him in heaven. Mother asked me to be able to tell her about this meeting. Now I can do both.

"There is power in Jesus' blood to save.

"I have an all-sufficient Saviour. He makes me just as holy as it is possible for a poor sinner like me to be.

"I know in whom I have believed, why I believe, and what I believe.

"This my last testimony in favor of God here. I am satisfied that in 1828, eighty-one years ago, I entered into the certain experience of my parents, who are now waiting me in glory. I have been trying to travel in that road constantly. I have real-

ized the wisdom of the will of God in my life, and have tried to do that will in the home I love. I have great confidence and faith in holiness. I want you to know that I, by the grace of God, am here. Unless I backslide in a very short time, I shall meet you in heaven. I cannot hear anything, can see but very little, but I can feel and know His great love for me. (Brother M., over ninety-seven years old.)

"The Lord has done so much for me. When God came into my soul with His blessed peace, I know it was sanctification. Pray for me, for my people, and most of all for my pastor, that he may seek sanctification and teach it to us.

"I have rich blessings and personal peace.

"I am saved by the power this morning—(very old lady.)

"I am a sinner saved by grace.

"Thank God that he touches my heart so that I cannot say no to Him.

"Praise Him for the cleansing blood.

"Without holiness, no man shall see the Lord. I am going to see Him.

"The blessed Spirit of God dwells in my soul in cleansing and filling power, and I shall never desert His cause.

"The love of Jesus floods my soul.

"I am persuaded that neither principalities
* * * nor any other creature shall be able to
separate me from Jesus Christ. Whatever He calls
me to do, that will I do willingly and gladly.

"I am so filled with the Spirit that it seems I
just must go and tell all the lost ones.

"I praise God that He spoiled me for the pleas-
ures of the world.

"Praise God for what He is doing for me.

"I am happy in His presence.

"I praise God for this old-fashioned religion.

"I have been preaching in Methodist churches for
thirty-six years. Almost every pastor belonged to
some secret organization or other. I joined one
too. And I have a splendid insurance in that organi-
zation. When I went for the second degree, they
gave me the password. I am dwelling in the secret
place of the Most High, under the shadow of His
wing. I have the right to be happy. He has pur-
chased me, and I am his. Let the peace of God
rule in your heart. It has been a wonderful year
of peace in my soul.

"I know Jesus Christ in his power to save.

"I am going back among wicked and profane men
to hold up Jesus Christ.

"If I had to pay for salvation I could not have much. But as it is, I am the richest woman in the city of Columbus.

"He saved me, a Methodist preacher, and I am full of the Holy Ghost.

"I am in the fountain. I am not a spiritual sponge, but am constantly giving out. There are twelve good eggs in every dozen I sell, and I'm not at poverty's door, either.

"I am reminded of the story of the man who asked another if he was sanctified. And the other said, Why I am the president of such and such a Theological Seminary. But, said the first, Don't let a little thing like that keep you out of the kingdom. I know of what I speak. Praise God I have been able to feed myself and others on this bread of life.

"I always want to do the first things that come to hand for Christ, my Master.

"I thank the Lord that my mother stuck to me in prayer. I want to slide forward, not backslide.

"I am cleansed and made whole. I am trying to get my boy to a campmeeting to be saved. Pray for him.

"It is great to have Him in sanctifying power in death, but it is more to have Him in life. It is my

desire to lead others into this light in life, that they may have it in death.

"If we get into the cabin, we will not be tempted to fall overboard."

"My cup has been running over ever since I have been on these grounds, and it is running over now."

"Each day He walks with me."

"No doubt Brother M. (deceased) will be on the Reception Committee in Heaven, when many of you get home."

"I know that Jesus cleanses."

"I thank God for the perfect peace which fills my heart."

"Last Tuesday night I was led to the altar, and he took away the last root of bitterness, so I could forgive and forget. My heart is now filled with love."

"I have stood fifteen minutes waiting for a chance to speak. I will say just the word: 'Hallelujah.'"

"Some people want a million dollar blessing on a nickel consecration. I am willing to pay the price of giving all."

"Many shall be purified and made white and tried."

"I am one of them."

"I don't feel worthy; but the Lamb is worthy."

CHAPTER XLII.

WITH HEALING IN HIS WINGS.

At the Sunday morning love-feast at Camp Sychar, Mt. Vernon,, Ohio, Sister M. J. Harris gave in substance the following testimony how the Lord had healed her the previous day.

“At the close of the Sebring Campmeeting I was taken ill with what seemed to be appendicitis. I had planned to spend a few days with Mrs. C. H. Morris, who was at the hospital in Columbus. After arriving at the hospital I continued to suffer and found it necessary to call the physician for examination. He found the appendix in very bad condition and advised an operation as soon as possible, and said I was running a great risk to delay. The suffering grew more intense every day, but I hoped an operation would not be necessary. But I still grew worse. On Thursday the physician, who is also the surgeon of the hospital I visited, came down to see me, and said I should come to the hospital on the first train if I

was not much better by the next morning. The next morning came, and I was worse instead of better. We then called a physician from Mt. Vernon, who diagnosed the case the same as the Columbus surgeon. Up to this time I had not thought of being healed, as I had no leadings in that direction. I had not felt led to even ask the people to pray for me, as I had no light on the matter. But Saturday morning I asked Mr. Harris to go to the early morning meeting and request prayer for me, which he did. I also felt led to call some of the workers in to pray especially for my healing. They came and prayed, and God was present. He wonderfully blessed those who prayed, and it seemed at times as though I could almost touch the hem of His garment. While they were praying I had a vision of Christ, who seemed to pass by and turned and looked at me. I shall never forget His face! Nor shall I ever forget His beautiful garment. The tent seemed filled with the power of God, but it was impossible for me to reach the place where I felt that He had touched me. I grew worse the afternoon, suffering intense pain, with every aid the physician and kind friends could give me. While lying on my bed, at five o'clock in the evening, I concluded to again call in some friends to

pray with me, as I was very conscious that something must be done. While lying there, and thinking over the different ones that I would call in, the Spirit seemed to say to me, 'I can do it without the help of anyone, and thus have all the glory.' At that moment, as I lay all alone praying, the same Jesus that passed me by and smiled at me in the morning, was now coming toward me. Some of my friends started to come into the tent, and I was compelled to beckon them back. And Jesus came nearer and nearer to my bed. His presence filled the tent, and I saw His wings spread wide and heard His voice say, 'I come with healing in my wings.' And that moment He touched me and I felt the power and presence of God in a most wonderful way. I never could tell you what I saw and what it meant to me, but from that moment I was made whole. It was then five-thirty. I arose from my bed, dressed myself, and came into the evening service as you know. And I bear testimony to my healing this morning only to glorify God. Just before I left my tent this morning the Spirit whispered to me, 'Be careful that you magnify the converting and sanctifying power of God more than you do the healing power.' "

The large audience was visibly and deeply im-

pressed and moved as Sister Harris walked to and fro on the platform praising God for His wonderful power. She has attended each service since and has been wonderfully strengthened every hour for her heavy labors among us.

J. M.

CHAPTER XLIII.

DIRECT PRAISE AND PETITION.

Oh, Lord, we thank Thee for this morning and for the blessings of the morning meetings, and for the blessings of yesterday, and all the other days, and we thank Thee for all Thou are going to do for us tomorrow and every day. We thank Thee that most of us are in line with Thee, that the things we once loved, we love no more. Thou hast taken away the old things, and we want only the best things Thou hast to give. We thank Thee, our Father, and our God, that most of us at least are daily proving Thy promises and laying upon Thee the burdens of our lives. We have proven some of the promises this morning and some of them are precious true. We thank Thee that Thou art nigh us. Be with us in this service. May we put something into this service and not depend on this Thy servant to do it all. Help me to put something into this service that I can draw out of it. Help us to get just a little nearer to God, and may those who have gotten as

close as they ought, may they have the witness with our spirits today that we are Thy children indeed.

Bless the messenger as he gives us Thy word. May Thy blessing be upon him and may everyone of us go from this meeting better than ever. May we all have more power in preaching. Oh, give us that word and that power this morning, that will reach our people and make them put their trust in Thee. Lift us above earthly things just now and give us a vision of Thee that will make us strong to do Thy will. Now, Lord, let us meet Thee in this service, help us in everything we do, help hearts to surrender to Thee, may they hold back no more. We ask these things in Jesus' name and for His sake Amen.

CHAPTER XLIV.

A PRAYER FOR VICTORY.

Help us, O Lord, our God, to divest ourselves of everything foreign to this meeting and the salvation of our souls. We pray that as we wait in Thy presence Thou wilt prove to us that Thou art the same Lord the prophets knew, that Thou canst save men the same as in other years. We thank Thee that those who have been drinking at the fountain have been satisfied. We thank Thee that there is such a blessed place as this to come. O Lord, Thou hast blessed this place, we pray that in Thy divine arrangement this may continue to be the center of spiritual power. May it have such influence, such power, that will change defeat into victory, will revolutionize lives, make blessed experiences, not only here but to carry away for all time. Make character here that will do great things for Thee and through Thee, to the glory of Him who died on the cross.

Lord, there is work to be done here. Thou know-

est what men need, meet them here before they go away. If any come on this ground and go away unsaved, how shall we give an account to Thee? We pray that every one whose responsibilities are to give the message upon these altars, may have a message from the skies that will reach all those that need it. And we pray that every one that has a responsibility of service anywhere in this campground, in any way, in every part, may be imbued with the holiest ambition that Christ may be glorified. We thank Thee that Thou art uppermost in our thoughts and conversation, and we thank Thee that Thou art able to undo all that sin has done to us.

We thank Thee that the blessed Christ is held up here. We thank Thee for what has been done and said here, but Lord our hearts are pleading this morning for still greater things. Pour out of Thy Spirit today in this camp as Thou never hast before.

We pray Thee to come to Thy minister here this morning. Meet Thy servant here and fill his heart with the Spirit as he has never felt it before. Oh, to stand before a dying people, to point them to the Lamb. Oh, Lord, so anoint Thy servant to do the Master's work that sinners cannot get away from the

truth. Let his vision be clear, let his faith be powerful, let us feel this morning somehow that we are lifted up in heavenly bliss with Jesus Christ.

We ask that those who have been seeking Thee as a personal Saviour may come splendidly into the light. If any of Thy children are here with a special burden, may they not be ashamed to bring it to this altar and lay it down at Thy feet. Help them to be willing to take Jesus Christ and His gifts at any price. May we be victorious for Jesus' sake. Let us get to the point where we will let everything go so that Jesus may really reign in our hearts and lives. Come Lord and speak to every heart here and may Thy work be done here and may we go away from here with a blessing such as never before. May we carry away the peace of God, which gives a gentle, mild, meek loving, kind, honest and holy spirit, and which will save men and turn them to our Saviour and make our religion a practical thing. What we want is that endowment that will help us to measure up to our vocabulary. Let us get such a hatred of sin and such a fellowship with Jesus Christ and such an indwelling of the Holy Spirit that we can live Jesus even in a world of persecution. Lord, we believe that Thou wilt hear, we believe that Thou wilt answer. Our faith is equal to any tests and we

know Thou canst do unto us as we ask, and that Thou wilt, at the end of our journey, bring us to the Glory of heaven above with Thee. Amen.

CHAPTER XLV.

HEAVEN.

God has prepared a heaven for you. He tells you of this City of Gold, without trials or tears, sins or sorrows, without griefs or graves, without dangers or deaths. There never has been a death in heaven. All the glorious things that can delight your eyes and ears, your minds and hearts will be found "in that beautiful world on high, where palms of victory, crowns of glory, we shall wear."

"Where the faded flower shall freshen,

Freshen never more to fade.

Where the shaded sky shall brighten,

Brighten never more to fade.

Where the sun blaze never scorches,

And the star beams cease to chill.

Where no tempest stirs the echoes,

Of the wood or wave or hill.

Where the morn shall wake in gladness,

And the noon the strain prolong.

Where the daylight dies in fragrance,

Midst the burst of holy song.

Where no shadow shall bewilder,
Where Life's vain parade is o'er,
And the dream of sin is broken,
And the sinner sins no more.
Where the hidden wound is healed,
And the blighted life re-blooms,
And the smitten heart—the freshness
Of its buoyant youth resumes.
Where the child has found the mother,
And the mother finds the child.
Where dear families are gathered
That were scattered on this wild.
Where we find the joy of loving
As we never loved before;
Loving on unchilled, unhindered,
Loving once, forever more."

R. N. McK.

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Out of doors with God.

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